

bring the Lords down into our House among us again, ^{supra}. All's done. No rather all's undone, by breaking asunder that well ordered chain of government, which from the chair of *Jupiter* reacheth down by severall golden links, even to the protection of the poorest creature that now lives among us.

What will the issue be, when hopes grow still on hopes? and one aime still riseth upon another, as one wave follows another? I cannot divine. In the mean time you of that party have made the work of *Reformation* farre more difficult then it was at the day of our meeting, and the vulgar mind now fond with imaginary hopes, is more greedy of new atchievements then thankfull for what they have received. Satisfaction will not

^a D. B. nef.
1. 2. c. 27.

now be satisfactory. They and you are just in *Seneca's* description. *Non patitur auiditas quenquam esse gratum. Nunquam enim improbe spei, quod datur, satis est. Eo maiora cupimus, quo maiora venerunt.*

— *Æquè ambitio non patitur quenquam in eâ mensurâ conquiescere, quæ quondam fuit ejus impudens votum.* — *Ulrâ se cupiditas porrigit, & felicitatem suam non intelligit.*

^b J. H.
H. M.

Learn moderation (Mr. C.) unlesse (as ^b some of you *Rooters* doe seem to hold) you doe think moderation it self a vice. The *Stoick* was in that point more pious then such *Christians*: his Motto was, and your lesson is, *Αἴτιον ὁ ἄνθρωπος*.

FINIS.

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Epiſtetus.

FINIS.

A DISCOURSE
of
PROPER SACRIFICE,
IN WAY OF ANSWER
to
A. B. C. ꝑ E S V I T E,
another *Anonymus* of Rome:

Whereunto the reason of the now Publication, and many observable passages relating to these times are prefixed by way of Preface:

by
S^r. EDWARD DERING
KNIGHT and BARONET.

Augustin. de Doctrina Christiana.

Cum audierit Sacrificium, non excedit cogitatione illud quod fieri de victimis pecorum, terrenisque fructibus solet. Ea denique est miserabilis anima servitus: signa pro rebus accipere —

Bellarmin. de Miss. lib. 1. cap. 17.

Apostoli (Domino inspirante) non utebantur nominibus Sacerdotii, Sacrificii, Templi, Altaris.

Plaut. in Pœnul.

——— *Semper Sacrificas, nec unquam Litas.*

C A M B R I D G E,

Printed for FRANCIS EGLESFIELD, and are to be sold at the
signe of the Marigold in Pauls-churchyard. 1644.

Another Monument of...

EDWARD DICKINSON
KNIGHT and BARONET

Anglican de T...

Cum... non...

he... record...

Anglican...

Anglican...

Anglican...



ALMÆ MATRI
CANTABRIGIÆ
VOTA SUA:

Suus Alumnus
EDOARDUS DERING
de Morinis.

Quin haud possum non ambi-
re: equidem & hæc Am-
bitio pium filium decet, quâ
se erga Matrem optimam,
officii adbuc debiti, & bene-
ficii olim recepti, memorem testetur. Itaque
salve Academia inter inclytas celeberrima:
inter orthodoxas purissima: inter omnes
a 2 optima.

-- Hinc lu-
cem & po-
cula sacra:
τὸ ἕτος A-
cademicum.

optima. Quicquid bonarum literarum hau-
si, uberibus debetur tuis: quòd non ulterius
& penitus hausi, illud ingenioli mei debe-
tur stricto angiporto. Tu interim omnige-
næ scientiæ non exantlandus Oceanus: Tibi
literaturæ Antistites tributarios suos fontes
acceptos debent: & in justum homagium
solvunt. Post hos Antesignanos, ordine meo
(hoc est, infimo) agnoscas (oro) alumnum
tuum, ad tuam lucem facem meam accen-
surum, & tuis poculis sacris utpote irri-
gatum.

Nec me tibi debeo unicum, quippe
Magna parens nobis, totam familiam stir-
pémque Deringanam successivis ætatibus
ab olim atque etiamnum enutriisti. Senio-
rem filium meum nuper Sidniensem, modò
Emmanuelensem, in Maternitatis vestræ
tutelam genui, sed apud Batavos jam
Lugdunensem tutius elocavi. Ego al-
mum lac Magdalenensis hausi, sed pro
captu

*capto meo, non pro voto atque ubere Matris.
 Pater meus è collegio Christi; Avus Pe-
 trensis; Proavus Clarensis fuere. Unum
 adhuc (pro-tritavum) Penbrochianum
 narravit mihi patruus meus Georgius
 Dering vobiscum apud Jesuanos socius.
 Cæteri omnes vel Cantabrigienses erant,
 aut Musas non salutarent. Sed quorsum
 hæc? nempe ut vester, vestrum favorem
 quasi hæreditario adire poterim qui novo
 merito non valeo.*

*Inter jam undique tot clades, & frago-
 res cruentissimi civilis belli Deus O. M.
 sospitet Cantabrigias. Nec unquam, quod
 hodie de Athenis Atticis, dicatur de An-
 glis: Scilicet inter 70. per totam Græ-
 ciam dialectos, omnium pessimam esse A-
 thenarum: * Περὶ τῆς διαλέκτων, τί αὖ ἐποίησι,
 πολλῶν ἑσῶν, καὶ διαφορῶν, ὡς τῆς ἐβδομήκοντα; τῆ-
 των δ' ἀπασῶν ἡ τῆς Ἀθηναίων χεῖρ ἐστι. Interim, la-
 mentis vix ejulare possum, quàm penitus*

** Simeon
 Cabasilas in
 epistola ad
 Martin.
 Crusium.*

mibi animus ingemit, de ætate hæc nimis
ferreâ, quâ insula florentissima, pessumitu-
ra, ^{Βουκόλει} peritura est: & territæ Musæ
Athenas suas nesciturae sunt: Quippe fla-
grante diutiùs bello, aut morituras, aut abi-
turas vereor.

Sed gentem suam sat acriter eventila-
tam, tandem quæsi postliminio sub altarum
tutelâ iterum est recepturus Deus noster,
Deus misericordiarum. Et tunc unusquisq;
novatorum nuperus ductor (sub cuius regi-
mine calamitates nostræ enatæ sunt) <sup>Συγ-
κρίπτης</sup> factus sibi ipsi despiciatui erit. Osten-
surus quid sit ^{Ἀρχόντι} παῖς ^{δὲ} atque pati. In-
terea tamen si Reverentia Academica, si
dignitas, salus, & quies vestra ad incitas
reductæ fuerint, ut Parnassiacæ laurus
proximam brontiam perferre non poterint,
^{Θάπος} tamen: quia fidenter dico non dee-
rit tibi aliquis & in illâ tempestate Ly-
fander, qui regni Angliaci alterum

ocu-

oculum eruendum negabit : ergò θάρσιν.

Frigidis hisce notationibus, Te patronam tantam invocare, non est verecundiae nostrae:

Non defendas ut protectrix, sat erit si indulgeas condonatrix. Quippe Academicam majestatem decebunt Hermogenis τὸ μέγεθος,

*aut Longini τὸ ὕψος. Grandiloquentia, & sublime dicendi genus quod poterit φοιβά-
ζειν τὰς λόγους. Sed oratio nostra (* sicut illa*

* Dion.
Long. §. 3.

Timæi) τῇ ψυχῇ πλήρης, atque μετὰ κινδύνου.

Accipe tamen (Alma) observantiam meam, non quā debitum solvam, sed quā

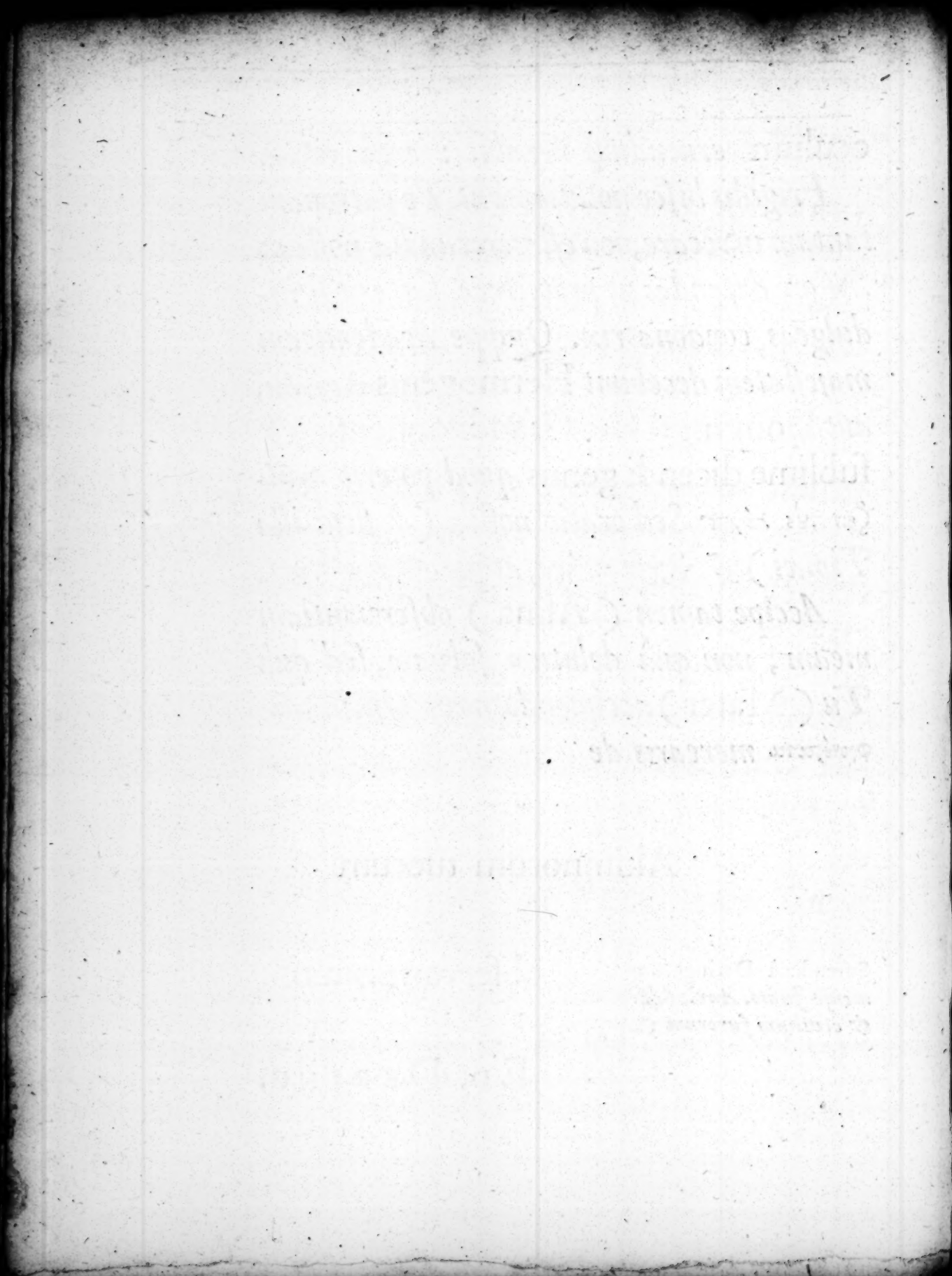
*Tu (Mater) accipiendo nova officia φιλο-
φρονέσται merearis de*

Alumnorum tuorum

Surendenâ Deringorum
mense Junio. Ann. 1644.
& civilium furorum 3°.

observantissimo


ED. DERING.





¶ P R E F A C E.

Reader,

§. 1.  He date of Midsummer 1640. was birth-day to the manuscript whereof the Presse is now delivered 1644. Shortly after the issue of it from my hand, my Countrey having put upon me the honour of their trust unto this Parliament, time was then no more mine own, nor any rest of mind or body since. I have unhappily travelled, but now at last being returned into the Parliament quarters, and by their clemency suffered to draw breath here, where (unto me) it is the sweetest air in the land, I find both liberty and leisure: and have therefore yielded to their loving importunity, who with a publication of that, which is not dressed forth with such industry as I would have used, if at first I had intended so publick exposure.

§. 2. Upon my present re-perusall of it, some alterations in some expressions I would willingly make, not varying the sense and scope between the priest and me: but he hath a copy, and this must therefore be *verbatim*, lest he take advantage to quarrell at circum-
b stan-

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stances, who will not (it seems) reply to the substance.

§. 3. The occasion of this discourse was thus: From the illuding fallacies of Romish superstition, God with mercy was working the deliverance of a friend and neighbour of mine, who by a divine blessing upon my weak endeavours was in time wonne home from the shadows and the darknesse of Romane idolatry, into the bright sunshine of the Gospel of Christ: and with him his eldest sonne, a sober, hopefull young man was converted also. Before this work was effected, my friend with caution and good discretion, did desire to heare a conference between one whom then he highly trusted and my self, to which end he brought unto my house two strangers, indeed stout champions for Babel. But God by the inward motions of his spirit did gently (yet powerfully) out-work all their art. The Jesuite still pretended great confidence, and did undertake upon two severall points in controversy (1. *Proper Sacrifice.* 2. *Papall Supremacy*) to maintain the Romish assertion; wherein he promised to confine his pen within three sheets for each point, but borrowing one fortnight and taking six moneths, he sent at last six sheets of one, and not one line of the other Theam. His Argument and my Answer are both subjoynd, word for word.

§. 4. But some will intercepe me with a question: What? have you been so long in the Court and in the Camp, now in stead of some great Court-Controversie, to disclose a stale contest with a Jesuite? Is this a work for these times, whilst two sides do bloudily strive in the rage and fury of a civill Warre? Is Church and State almost gasping, and can a leisure be found for

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for pen-work? I answer: First, it is indeed the present issue of thunder and tempest, but was begotten in a quiet serene. Next, it is a part of the present work in hand, for all our difficulties are created, or enlarged, or both, by the *Servitours of Rome*: and then to strike with a pen is as necessary as with the pike. Here is a sad breach between a good King, and good people, and a sad curse will be upon their hearts who have contrived, and who do foment it. But the crafty Papist, at this time, is wise enough to take his own interest into consideration; and who can shew any argument to induce me to think, that a Papist (*quà Papist*) can contribute assistance, but to enlarge this breach, and to mature our ruine? All the Romane party in the world doth look upon this Parliament, and upon Scotland, as upon such opposites to them, so contradictory, so deadly, that one must fall; both cannot stand and thrive together: The Religion of Rome, and the Reformation of England, can never hence-forward dwell together in this Island. And now our wofull experience hath discovered, that our wise complying Clergy have been but foolish builders. They who thought to tie all together have failed of their project; and (poore inconsiderate men) with pains and care have made the breach farre wider.

§. 5. These men will (as formerly) murmur at my honest endeavours: for many there are among them who do really distast that any mans pen should travell abroad, unlesse it be one of their own wing. What makes a lay man to step within their sevenfold *ἑξάκωπον*? Why should a Gentleman salute the Scholars Muses? We allow him to be a Master of Art in

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hawking, hunting, and horsematches: but from Academick studies, especially from Theologicall considerations, O away,

—*procul, ô procul ite profani:*

This was made plain unto me when I went to chuse a Colledge and a Tutour for my eldest sonne: There wanted not some in the Univerfitie, kindly, but with a covert meaning to forewarn me of the charge; more plainly they expressed themselves, that scholarship is a detriment to elder Brothers. Indeed the *Piety of the times* did then work high, and I do confidently believe, that a part of the mystery then in working was to draw us all into an indisputed blind obedience: but first into ignorance as the fure way thereto. *If* (said a Parish-Minister) *the Gentry were ignorant enough, then the Clergie would be rich enough.* Another, *Let us get the Laitie to Confession, & the Clergy power will then be great enough.* As for soul-feeding (the least part of their care) my once neighbour-Vicar shall speak for himself, and I hope there are no more of so reprobate a badnesse: in a dispute upon the allotting of some number of parishioners which he claimed, it was argued that his Parish-church could not contain half the souls which he demanded: *Why* (said the Vicar) *what is that to you? Let them be laid to my parish, let them pay me their tithes, and then let them go to the devil to Church if they will.* This was made known to Archbishop Laud (whose Curate the Vicar was) but yet the Vicar was thought honest enough, because he would read the book of sports, and would yield to all that came upon him in the name of authority:

^a Perf. Sat.

^{2.}

^a *O curva in terris. anima & caelestium inanes!*

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§. 6. These things, and many other of the like nature, made me heartily endeavour to put that fatall Archbishop on toward his triall: which (as the great affairs give time) will shortly have it's deserved issue: and I doubt not but as Justice is sacred, so also will the care of his great Judges be. I forbear to say in how dear esteem I was with many thousands upon that endeavour of mine: I remember (and I feel some bitterness of mind to remember) how I lost that esteem. It is true that I ever reputed the common praise of common people to be but *ἡ κρότος γλῶσσῶν*, a certain noise of tongues: yet I have since found more cause to acknowledge, that God hath a hand even in their mouths, and that there is (sometimes) a *τὸ θεῖον*, somewhat Divine, even in the great unitie of popular concurrences.

*Antonin.
ἐπιστολῶν.
lib. 6. §. 37.*

§. 7. In May, 1642. the publick affairs did seem every day to grow into danger: I began sadly with my self to weigh whither we were going. I saw the *Divisions* would shortly draw out into parties. I lay private in a most happy obscurity, and then by some of my most inward friends did try if I could begge peace and protection of the Parliament: so unwilling was I to have been opposite to the great Senate of the land, that I had nothing in my thoughts before a readmission to their favour, as some speciall friends can testifie: but for an active concurrent assistance, for entering into re-all service with either of them, truth to confesse, I did not then like one side or the other so well, as to joyn my self with either. A composing third way was my wish, and my prayer. Thus in my weak understanding, I was bold in frequent argument to oppose either side whilst I resolved to assist neither. All my care was,

b 3.

not

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*c Antonin.
ἐν τῷ αὐτῷ.
lib. 6. S. 17.*

not to trespass against my inward thoughts, and I hope I have in no one action been guilty thereof. Yet even he that watcheth the light of reason to be ruled by it, and is carefull to observe and follow the inward dictates of his conscience, shall to others seem changed, when being constant and the same man, he still followeth one and the same warrantable guide. And therefore, with the good Emperour, I say, *c If once I be convinced that I think or do amisse, χαίρειν μετὰ δόξης, rejoicingly I will change my opinion: for I follow Truth:* which whosoever really doth, may unto others seem to change often, and yet be constant still.

§. 8. Of late I am come into the Parliaments protection, since when my thoughts have often insisted upon the strangeness of the quarrell between the King and the two Houses. The *Professions, Declarations, and Protests*, are on both sides the same, or so neare that reason can hardly find the point in quarrell: *Protestant Religion, Laws, Liberty, Priviledges, &c.* Why do they differ? Why are they not agreed? may not a great part of the cause be, that the King divideth from the Parliament? Oh but he had great cause so to do. But what if one should say, the King had more cause to go away then he hath now to stay away? If it be admitted, that the King went away upon great cause, may it not be argued, that there is now greater cause to return? perhaps it will be granted, but withall replied, that his personall danger, will make the advice of his return a fionefull counsel. If I did not love his person well, I durst not thus expresse my self. But upon that ground I say, that he may be personally as safe or safer at *Westminster*, then at *Oxford*. That he may have the same ample

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ample splendor of a Court, or greater: That he may have all the same Officers, or some of them better. I know that at *Oxford* they say, if the King come hither his life (which God preserve) is like to be the forfeiture of that rashnesse, or else, as *Damascen* relateth that the *Mosyni* do in Asia, τὸν ἐαυτοῦ βασιλέα πρέβουσι ἐν πυργῷ καὶ ἀλείβουσι, so these will shut him up and feed him in the Tower. Good men cannot do so: nay good men can not say so, or think so. No: King-killing never was but among papists, it was first allowed by a Pope, and hath continued with his successors.

§. 9. The first Regicide among Christians allowed, was that of the Emperour *Mauritius*. This was severely inveighed against and that publickly by the Patriarch of Constantinople. But pride and covetousnesse (the Saints which the Bishop of Rome then served) taught the crafty murderer *Phocas* to please the Pope in both his lusts: for his pride he gives him the title of *Universal Bishop*, and feeds his covetousnesse with rich bribes: so the bloody parricide is blest by a holy father. *Maurice* had before given the oecumenicall title to *John* of Constantinople, & now *Phocas* withdraws it thence, and placeth it upon *Boniface* of Rome. It is observed by Historians that both these Emperours, so overforward to grace Bishops, with unallowable & *Antichristian* titles, died miserably: *quod & mysterio non caret*, as one sayes. *Wolfius.*

§. 10. The last of massacred Kings were the famous *Henries* of France. *Henry* the third stabbed in the belly by a Jacobin frier, encouraged by the Prior of his convent, and by *Commotes* and other *Jesuits*. In lesse then 4. years after this, *Peter Barrier* of Orleans came

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to *Melun*. (where our Queens father then was) with a sharpe two-edged knife purposely resolved to have killed the King, as he had formerly confessed to one *Aubrey* a priest, and to father *Varade* then rectour of the *Jesuits*: who confirmed him in his purpose, and assured him that if he died for it he should have a Martyrs crown in heaven for reward. Within foure moneths after this in the Kings chamber at the *Louvre*, a young fellow (*John Chastel*) a Novice of the *Jesuits*, encouraged by them, did aim the stabbe of his knife into the Kings belly, but (by Gods providence) the King at that instant stooping down to receive the Lords of *Ragny* and *Montigny* the knife ranne into his upper lippe and mouth, and breaking out a tooth missed his life, the villain had his deserved execution, and the order of *Jesuits* thereupon banished out of France.

§. II. But unhappy *Henry* readmitted them, and founded a Colledge for the bloud-suckers, and appointed his heart to be buried with them; which relique they longed for with such impatiency that they would not stay till it was cold, but sent the devill *Ravillack* to take out life and all. *Ravillack* confessed his intended parricide to father *Aubigny* of that Order, and shewed him the knife prepared, and at execution he confessed that the book of *Mariana* the Spanish *Jesuite* was the motive to his villany, onely giving this reason of the fact, *because the King did tolerate two religions in France*. And thus by two *Jesuites* knives, the last of the line of *Valois*, and the first of *Burbon* were both brought to their bloody winding-sheets. But I must not forget to note one *axm*, a high pitch of Papall villany in the story of *Henry 3*. more then in that of *Hen-*

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ry 4: which is to prove *Boniface* the second and *Sixtus Quintus* (Size-Cinque as the best of Queens called him) both to be of the same race of bloody *Judas*: He in selling the life of the *Lord Anointed*, these in applauding the deaths of the Anointed of the Lord; for *Boniface* approves the murder of the Emperour *Maurice*, and Pope *Sixtus* in a solemne Oration extolled the Frier that massacred the King of *France*.

§ 12. And now, my sacrificing *Jesuite*, stand forth and let us occasionally heretry a veny. Good Antagonist, what say you to your bloody brethren of the black robe? Kings have been murdered before, but where was the doctrine of King-killing before there were Jesuites? Where may we find the commendatory O-rations for parricides but among Popes, Papists, and Jesuites? *No sect of hereticks, no Turk, Jew, or Pagan, no, nor even those of Calicute, who adore the devil, did ever maintain by the grounds of their religion, that it was lawfull to murder Prince or people, for quarrell of Religion.* * King James his speech in Parl. 1605.

§. 13. But because you have not made good your undertaking in the second point (*viz.* for *Papall Supremacy*) you see I have courteously argued it for you, by confessing that 1000. years since (good prescription) *Phocas* gave your great Master the Pope that great title of *Universall Bishop*: you have the story wherefore he gave it, it was *the price of blood*: and it is withall a mark of *Antichrist*: Will you believe a Pope herein? You do acknowledge *Gregory* the great to be as much a Pope as *Urban* the eighth, and to be as infallible as any: I will acknowledge with you that he was as good as any Successour of his these thousand years: dare you

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be tryed by the unerring chair whilst he held it? or is your faith changed? Mark what he sayes, answer it if you can. Thus he writes to the Emperour *Mauritius* upon occasion that *John* of Constantinople did use that title of *Universall Bishop*: ^f *Ipsa Domini nostri Jesu Christi mandata superbi atque pompatici cujusdam sermonis inventione turbantur*: the very commands of our Lord *Jesus Christ* are broken by the invention of a certain proud and pompous appellation. ^g *Absit à cordibus Christianorum nomen istud blasphemia*: Farre be it from the hearts of Christians this name of blasphemy. ^h *In hac ejus superbia quid aliud nisi propinqua jam Antichristi esse tempora designatur?* In this pride of his what is there else designed, but that the times of *Antichrist* are near at hand? And unto *John* of Constantinople thus he expostulates, ⁱ *Quis (rogo) in hac tam perverso vocabulo, nisi ille ad imitandum proponitur, qui despectis Angelorum legionibus, secum socialiter constitutis, ad culmen conatus est singularitatis erumpere: ut & nulli subesse, & salus omnibus præesse videretur?* Who (I pray) is made the pattern for imitation in this so perverse a title, but he, who despising the legions of Angels that were placed in fellowship with him, strived to break forth into the top of singularity, that so he might be subject unto none, and might alone be above all. You see the first pattern for this title, was (as Pope Gregory sayes) in *Lucifer*. Speaking of *John* the Constantinopolitan unto *Anianus* the Deacon there. ^k *Se (saith he) οὐνοῦ πατρός Patriarcham nominat*.—— In isto scelesto vocabulo consentire, nihil est aliud quam fidem perdere: He names himself the Oecumenicall Patriarch--- to consent unto which wicked title, is nothing else but to destroy the faith. ^l *Superstitiosi & superbi vocabuli*—— elatio--- quam primus.

^f Lib. 4.
epist. c. 76.

^g Ibid.

^h cap. 78.

ⁱ cap. 81.

^k cap. 83.

^l Lib. 6.
cap. 38.

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mas Apostata invenit: The lifting up of a superstitious and proud title which the first Apostate hath invented. After all these he writes again to the Emperour in these words: ^m Ego fidenter dico, quia quisquis se Universalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum praeurrit: I speak this confidently, that whosoever calleth himself the Universal priest, or desireth so to be called, in his exalting of himself he is a forerunner of Antichrist: do you see what a crosse is set upon the doore of the Pope? Here is one hath marked him in the forehead for Antichrist: and one whom you cannot disclaim from.

§. 14. This Bishop (Gregory) dying in the year 603. his successour *Sabinian* sat less than a year and an half: he endeavoured to burn all the writings of *Gregory*, perhaps because by his abnegation of the universalitie, he had (as it were) precluded the access there to from his successours; yet *Boniface* the third, immediate successour to *Sabinian* (anno 606.) obtained this bloudy title of the bloudy tyrant *Phocas*, and hath entailed it even to *Urban*. And here was now the beginning of your Papacy. The successours of *Boniface* ever ascribing to themselves that which *Gregory* the first called ^a *perversum vocabulum*, ^o *profanum vocabulum*, ^m *malum superbiae & confusionis*, ⁿ *venenum sermonis*, ^o *diabolicum usurpationem*, ^p *nefandum ac profanum nomen*, ^p *stultum ac profanum vocabulum*, ^p *temerarium nomen*, ^q *nefandi appellationem nominis*, ^r *verbum superbiae*, ^r *superbum ac profanum vocabulum*, ^r *profanum nomen*, ^r *stultum nomen*, &c. and as before is vouched, *nomen blasphemiae*, *designatio temporum Antichristi*, *perversum vocabulum*, *scelestum vocabulum*, *supersti-*

^m Ibid. cap.

194.

ⁿ lib. 4. c. 78

^o cap. 80.

^p cap. 82.

^q lib. 5. c. 19.

^r lib. 6. cap.

192.

^r cap. 194.

^r cap. 195.

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perstitiosum & superbum vocabulum, &c. And yet A. B. C. would have proved this title due by divine right, if the times had not disproved his arguments before they were made.

§. 15. Thus the *doctrines* and thus the *practises*: the doctrines of pride among the papist. They not content to have a Bishop among Bishops as S. Peter was among the Apostles, where they all were equall, "*Hoc erant unusque & ceteri Apostoli, quod fuit Petrus, pari consortio pradii & honoris & potestatis*: The rest of the Apostles verily were the same as was Peter, endued with equall fellowship of honour and of power. This parity among Bishops will not satisfie the pride of Rome whose Priest swels up to be universall Bishop of Bishops. And thus (as before is instanced) were the King-killing practises of that bloudy religion for a thousand years, that so Rome might be *Δίσσαρος*, twice dyed, to make Her purple fit for the mother of harlots. The God of Kings give our King the spirit of wisdom to discern these wolves, and never to trust them among our sheep.

^u Cyprian
de unitate
Ecclesie.

Rev. 17. 4, 5

§. 16. It is said at Oxford, that here at London a pretended slander is rayfed, and forged on purpose to draw the King into disaffection among his Commons, by saying that he is in heart a Papist: it were a devilship of mind to forge such report on purpose; but for as much as I can observe since I came into these quarters, the report which lives here is not so much grounded with many upon a will and a desire of slander, as unhappily fearfully and unwillingly entertained by many good men, and really doubted and feared by some whose hearts are in good affection to his Majesty,

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stie: I know not what to say or wish, nor how the mistake may be removed. The King may please to think on some course worthy of the cause: In the mean time: I dare wish that he would make lesse value of such men (both lay and Clergie) who by running on the Canterbury pace, have made our breaches so wide: And take lesse delight in the specious way of Cathedrall devotions, which have made much distraction by too much pomp, and are lyable to scorn (in many places) by the baseness of some persons assisting. Concerning these proud fastuous wayes of humility, this noisefull piety, and these merry devotions, I can but repeat the bold and free expressions of an eminent Papist, which I made use of in my late Declaration, but the transcriber (for haste) omitted one line, whereby the true authour was defrauded, and the words were left upon me as mine, which made some to ask me, how my fancie wrought it self into that odde piece of latine in the midst of my english. They are the words of the learned Knight^x Henry Cornelius Agrippa, who thus taxeth the Church-musicks: *ubi* (saith he) *belluinis strepitibus cantillant: dum hinniunt descantum pueri, mugiunt alii tenorem, alii latrant contrapunctum, alii boant altum, alii frendent bassum, faciuntque ut sonorum plurimum quidem audiatur, verborum & orationis intelligatur nihil: Where they chant it with belluine noises: whilst children neigh forth the descant, others do lough forth the tenour, others bark the Counter-tenour, others roar the Altus, others grone forth the Base: and all do this, that much of noise is heard, but nothing at all is understood of the words and of prayer.* So that learned Papist Agrippa. And herein what argument soever

^x De vanitate scient.
cap. 17.

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can be framed for use of Musick in the hymnall part of Service, yet none can be (for ought I ever heard) for using it in the precatory part of our devotions: A man may possibly set our praises to a tune, but no man can make his solems prayers in a tune, but that he must make them not like prayers: although I acknowledge that in hymns and Psalms ejaculatory passages, and some sentences of prayer, are warranted by divine example. Our active Clergie were of late very fierce in their endeavour for outward splendour, beauty, and ornament: they were earnest to put our Church into a *clothing of wrought gold*, and would have brought her to the King in rayment of needlework: but were nothing carefull to make the Kings Daughter all glorious within. For at that time exterior form was commendable, but inward devotion by some not tolerable. More liberty then piety:

1 Psal. 45.
13, 14.

Omnia cum liceant, non licet esse pium.

§. 17. Having said this now, I find my self engaged to make proof by way of some instances that I slander not those *pious times*. Let us then look into a few of those publications which were allowed and licensed by the Bishops: for I must call the Chaplains *imprimatur*, the Bishops *imperatur*. I may know his Lordships dyet by his Cook. His Chaplain durst not dish forth these *Romane quelque choses*, if he had not the right temper of his masters tast:

Martiall.

Namque cocus domini debet habere gulam.

I will not step farre back, nor trouble my Reader with the *Pandects* of all the *impiety of the times*. The *Ara* for my computation shall be *Ab anno translationis*, from the Archiepiscopacie of Dr Laud, and the period

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period shall be at the summons of this Parliament: Nor do I intend to gather together all, no nor the tithe of these infectious peices: that were a labour for a greater patience then mine: nor have I seen them all by many. Take these that are here as they come to hand, for I study no method in so ill a work.

§. 18. *S^r Anthony Hungerford* Knight (father to my truly honoured and beloved friend *S^r Edward Hungerford*, Knight of the Bath) being a reall convert from popery, did write a treatise entituled *the advice of a sonne to his Mother, and the memorie of a father to his sonnes*, wherein he piously doth render the cause of his conversion, and religiously doth wooe his Mother, and direct his children: This treatise was denied publication by *Dr Bray*, and his reason assigned, was a distaste of the last lines in the treatise, which are these,

I was withall perswaded in my conscience, and foresaw yet, that this transcendent power and usurpation of the Roman Bishop in the spirituall and civill regiment of the world is so farre a stranger to the Church of God, as that it could be no other, but the kingdome of that MAN OF SINNE, which agreeably to the prediction of the holy Ghost, was to be raised in the bosome of the Church, for the last, the most powerfull, the most dangerous delusion of the Christian world. For which words the whole treatise was shut up in the dark, a part of that mystery which then wrought very powerfully in this Island.

Dr Featly, a worthy and learned Divine, and one to whom the Church of England for his excellent Labours in publick (both in *Polemick* and *Homilitick* Divinity) is much indebted: one who lived a man of noted learning when *Mr Bray* was under the feruler: yet

I.

II.

Mr

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Mr *Bray* being now my *new Lords young Chaplain*, he thinks good to show his authority with the forfeit of his discretion, and of truth : and therefore thus (in two or three instances for severall scores) he controlls the Dr. whose books he was not worthy to carry, unlesse with purpose to open, and to learn by them.

Clavis Mystica (so the good Dr. calleth his 70. Sermons in one volume) under-went a great deal of Spunge. The whole 58. Sermon (preached in Parise and) entituled *Old and new Idolatry paralleled*, as if it were a false ward against the key, is filed quite away, and for ought I can guesse by reading of it, because he there strongly argueth against all kind of Image-worship.

The Sermon is since abroad but was expunged, together with so many passages in the other Sermons all against *Arminianisme* and *Popery*, as that the altering of them cost the Stationer near thirty pounds, yet by the happinesse of this Parliament many copies of these printed Sermons are recured : whereby the reader need not wonder to find me to instance him with some passages dashed out, which in some of the printed copies he may now find.

In the late Archbishops chapell at Lambeth, before the High Commissioners there, the stout Doctour durst then preach these words:

Sermon 7.
pag. 90.

What are the great foxes but the priests and Jesuits? what are the little foxes but the Demi-pelagian cubbes? which will spoyle our fairest clusters, the Colledges of both Universities, if in time they be not looked into; as they have done already in our neighbour vine, the Low Countreys. This that then was preached might not in the new-

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new-no-grace his time be repeated, and therefore M^r Bray doth blot it out.

The D^r preached that on the house top, publickly in S. Pauls church, which the chaplain would stifle in a corner: and therefore dasheth out this prayer. *I pray God we may never have cause to complain that the severity of our Laws and Canons should fall upon straying Deves, silly seduced persons, without any gall at all, whilst the black birds of Antichrist are let alone. If chaste Lydia be silenced for her indiscreet zeal, let not Jezebels be suffered to teach and to deceive Gods servants.* *Sermon 34. pag. 485.*

The honest labours of D^r Jones in his Commentary upon the Epistle to the Hebrews, was altered from the words and sence of the Authour by additions, and by subtractions, to the number of above 500. lines by M^r Baker, who by his Romane Plagiary did make the books unvendible, having taken out the life and vigor of the book, and (as it were) picked out the eyes of it. The old D^r lived to see, and wept to see his issue thus deformed. All the alterations (which are many) are expresse to the advantage of our Romane adversaries. I will give a taste of two or three. III.

The text calleth our Saviour *ιερεα μωζαν*, a great priest: our English translation an *High priest over the house of God*. Here the Doctour observeth that the Holy Ghost shinks it sufficient to call Christ a great preist: But this will not content the Pope: he must be *Sacerdos maximus*. Christ hath but the Positive degree, and he must have the Superlative degree. A Proud prelate, that Antichrist, that exalteth him self above God. The purgatory Doctour wipes out the whole period, lest you should think the Clergy were without a *Sacerdos maximus* in this world. *Heb. 10. 21. So Heb. 4. 14. α' ε' υπε'ρια μωζαν.*

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These words are also blotted out, being arguments
Heb. 9. 28. against transubstantiation, *Heaven must contain the body of Christ till all things be fulfilled, ergo, it cannot be on the earth. If the bread that Christ gave to his Disciples were turned into his body, he must of necessity have two bodies: the one held in the hand of the other.* I do desire M^r Baker to tell me wherein the Doctour hath offended, that his supercilious pen must dash out these valuable arguments: He dares not say, he did it because they make against the Idolatrous attolatry of Rome.

Another disputation tells me plainly that the very height of popery was the height of some designers, wherefore else should this line be blotted out? *Be at peace with a papist, but not with his Popery and Idolatry.*

Heb. 3. 14. D^r Jones said thus, *we have begun in sound and pure Religion, let us not end in Popery.* It seems my young licencer would end there: and therefore he cannot let passe this counsel, *Let us not end in popery:* but changeth it thus, *Let us not end in prophaneſſe:* and so it is printed: he durst not (it seems) passe it to the presse with a plain wish, *not to end in popery.*

IIII. M^r Ward, another good man and industrious Devine, hath issued forth an ample volume of *Questions, Observations, and Essayes* upon the Gospel of S. Matthew. This work hath undergone the severity of the same masters: I had the Catalogue of their adulterated clauses, by the advantage of my being trusted with the Chair, for what had been ill hindred from the presse, and what had been worse thrust abroad by the presse: but I (very lately) parted with those notes to a worthy member of the House, and most of my other notes are rotted in their damp lodging whilst I
was

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was away, and some of them otherwayes lost.

Mr *Birkbeck* wrote a learned laborious piece called the *Protestants evidence*, but Dr *Haywood* rejected it back from publication, because Mr *Birkbeck* took occasion to commend *Wicliff*, a man who considering the age he lived in did deserve (I may justly say) as well as *Martin Luther* or Mr *Calvin*: though for my part I do reverence *Calvin* equall with any the best of the ancient Fathers, and do think he hath according to the quantity of his writings as little vain, and lesse erratick, then any one among them.

V.

This above may serve for instance, how sedulous our ill guides were to hinder the publication of good *doctrines*. If I should collect together all the passages of ill *doctrines* which with the same care they have issued forth, more then all the money I have now would not buy paper to write them down in: But some you shall have. And first I will begin with one who labours himself out of breath and sense to prove the very point which in my subsequent treatise I have disapproved. Like a friendly adversary I will lend some arrows to my *Jesuite*, taken out of Dr *Pocklingtons* quiver, and yet touch none of the passages recanted by Dr *Bray*. 11. Aprill 1641.

VI.

He voucheth a passage in *Irenaus* and so proceedeth: *Deus nos vult offerre munus ad Altare frequenter sine intermissione.* And this (he saith) was not an allegoricall and improper Altar—— but a true proper Christian Altar, both name and thing—— So that we have an earthly Altar here on earth-- a materiall Altar, of wood, stone, silver, or gold—— And miserable was their case for whom the Priest made no offering at Gods visible Altar.

Lib. 4.
cap. 34.
Altare
Christ.
pag. 9.

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Thus he more bold and false then my *Jesuite*: and in Popery as absolutely grosse; for yeild as he doth, that *proper Altars* are necessary in the Church of Christ, and *proper Sacrifice* will come in whether you will or no. But the base intent of a delusion appears in this: He makes *Irenaus* a foundation to his fraud, by cutting off *Irenaus* before he hath spoken out. The words by *Pocklington* vouched are there: *Deus nos vult offerre munus ad Altare frequenter sine intermissione*: God wil-
leth that we should offer gifts at the Altar frequently, without intermission: This may in some sense be drawn over to serve him and the *Jesuite*: But take the very next words in the same line of *Irenaus*, and the sense is clear with us against them both: *Est ergo Altare in calis, &c.* our Altar then is in heaven, &c. Now *Pocklington*, where is your visible, materiall, earthly Altar in *Irenaus*?

pag. 27.

He is as bold and false to say, that *The holinesse of the blessed Eucharist, was on the holinesse of Altars, and could not else where be consecrated.*

pag. 39.

There hath been and yet remains a great contro-
versie, whether *S. Peter* ever were at *Rome*; but this bold *Romane* can tell you (I think) what chamber he lay in there, the first night he came: I would he had told us, what night or (with probable evidence) what year he came thither: but believe him upon his credit, his words are *S. Peters first lodging there was in the Lady Claudias house*. We poor ignorant and despi-
sed Laity must be kept farre off from the mysteries of our Religion wherein we are to be saved: The ce-
lebration of the holy Supper must be in one place, we in another: He tells us that *Pope Boniface the second*
did.

pag. 116.

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did no more then his duty, in dividing the people from the Clergie when the Sacrament was celebrated: a good argument for Rails: nor must we see what the Priest doth: for he saith, that none of all the holy offices, belonging onely to priests, were performed in the body of the Church, where every one might be present, and see what was done. pag. 85.

When he hath argued for his *materiall Altar*: when he hath pleaded the partition of it from the rest of the Church, he then would have it revered, and if the piety of those times had gone on, he would have plainly expounded with what kind of Reverence. He tells us of the honour and reverence which of right belongs unto the Altar, in regard of the presence of our Saviour, whose chair of state it is upon earth. Where (pag. 108.) Christ is most truly and really present in the blessed Sacrament: an offensive expression, and unsuitable to our Church: I would he had expounded what he meant by *in the Sacrament*: and how much Christ is in the sacramentall wine of the Eucharist, more then he is in the sacramentall water of Baptisme. pag. 175.

These and some other I observe not recanted among the 24. points by Dr. Bray; who being under the protection of the titular great Grace durst give attestation to this pestilent Authour with a *Perlegi---* and *nihil reperio sana Doctrina contrarium, quo minus summam utilitate imprimatur.*

But Pocklington then bragged of the piety of the VII. times, and the holy endeavours of the Governours of the Church. The same song which Peter Heylin did sing a year before him. He very highly sets forth and commends the piety of the times as if he would sell them. pag. 92. pag. 105.

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*Coal from
Altar.*

He tells us there is a *good work now in hand*. Anno 1636. And in his *Coal from the Altar* he affirmeth that we have a *Sacrifice, and an Altar, and a Sacrament of the Altar*. I believe he will be ashamed to explain now what he shamed not to affirm then. I think the times were *impious*, if it were but for this, that *Heylin* and *Pocklington* by licence from *Bray* and *Baker* should dare to slight and cast disregard upon pious, reverend, and admirable Bishop *Fewell* and *Calvin*: one of them doth it in his *Altar*, pag. 89. and the other in his *Coal*, §. 15. but though they slight a good man, yet I can in one of them find the great commendations of *Cardinall Borromaus* (a man of violent superstition) who is highly applauded by *Pocklington*, the reason whereof I take to be, because his devotion, and the *piety of those times*, were growing into kindred together.

pag. 34, 35.

Heylin (more a courtier then divine) would have
Coal p. 41. *the direction of the King in sacred matters to be a law*: Nay then let us ransom our spirituall liberty by subjecting rather our temporall condition to his Arbitrary power. But the King desires it not.

In his *Antidotum* (rather *toxicum*) he saith, that the
pag. 86. n. 2. *Altar is a lively representation of the Crosse of Christ*: The papist do not say so much, unlesse when they mean the Altar with the whole Masse appertaining.

I cannot part with Dr *Heylin* untill he (as kind as Dr *Pocklington*) do lend my *Jesuite* if not an argument, yet his vote and consent for Idolatry. He is alive, and may hear what I say. I will thank him if he will let me know a good meaning of these lines: §. 2.
pag. 26. n. 1. *Not an improper Altar and improper Sacrifice, as you idly dream of: for Sacrifices, Priests, and Altars being Relatives*

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tives must needs inferre, that our priesthood is improper also: and that is very true, for you are but an *unproper* priest, good Heylin: prove your self more if you can.

These two pieces of the same leaven with those two of Pocklington were attested by Dr Baker, one *Cum utilitate imprimatur*, and the other *in quo nihil reperio sana Doctrinae contrarium*. I wonder we have not the recantation of Baker as well as Bray: for of the two I ever held Dr Bray the more moderate man: and these of Heylin are as pestilentiall as those of Pocklington.

viz. Heylins
Coal and
Antidotum,
And Pock-
lington's
Altar and
Sabbath.

Both these Authours by the title of *moderate Protestants* are vouched against me by a Carmelite Fryer, an old *Anonymus of Rome*, to maintain *proper materiall Altars*: who brought with him a Sermon preached at Cambridge, by Sparrow, printed 1637. and throwing it down unto me on the table; *There* (saith he) *is as much as we can say for Confession, but you will not come to the practise of it*: licensed by Mr Baker: where I find that he pleads for plenary Confession of all sinnes, using and admitting the distinction of *sinnes mortall*, and *sinnes veniall*. He finds fault with that opinion which holds the priests power barely declarative: he would fain have us to auricular confession, his words are, *Confession in private, in the ear, is out of use; male aboletur* saith a devout Bishop, *it is almost quite lost, the more the pitty.*

VIII.

The dangerous devotions of the Popish Bishop Francis Sales, are englished by one John Takeley, and (which I wonder at) licensed by Dr Haywood, where for confession the penitent is thus directed: *Thou must seek out the best Confessor that can be found*: it seems some have a better art or greater power in absolution then

IX.

pag. 33.

pag. 10.

pag. 15.

pag. 18.

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pag. 71.

pag. 219.

then others. For invocation of Saints I find this precept: *Implore the assistance of the holy Saints*. For transubstantiation thus: *The venerable Sacrament of the Eucharist, containeth really and verily the flesh and blood of our Saviour*. It were fit the Dr. did explain the word *containeth*. The whole book is a whole series of Popery, and yet the licenser could say, *Non reperio aliquid sana doctrina contrarium*, and *publicè cum utilitate imprimatur*.

X.

Archbishop Land in his Starre-chamber speech 1637. takes the words which Heylin (his Scoutmaster) had found passable the year before, and tells us, *there is no danger at all in the Altar, name and thing*: what can fix a proper Altar, if these words cannot? And if a proper Altar, he must then have a proper Sacrifice, as will be manifested anon. Here is the Altar now, but where is the Sacrifice? Stay a while, we dare not speak out yet, but we will shew it you, one very near: What is the meaning of this where he tells the Lords of that Court, that the altar is the greatest place of Gods residence upon earth? what is then the heart of a sanctified Christian? and then he inferres, that the Altar is the throne where his body (the body of Christ) is usually present. My Jesuite will say no more of his Altar.

O. M. was wont to be attributed unto God-almighty: rarely given to some heathen Emperours, and yet the Chancellour of Oxford was flattered with it by letters from that Univerſitie, dated 28. May 1635. and to bring it the more smoothly to him, they have conjoyned the King with the Bishop: *Circumſpicere nobis jubes, si quid effectum velimus ab Optima Maximisque*
in

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in terra Rege & Te. It is said of our blessed Saviour, that God gave him not the spirit by measure: But the Luke 3. 34.
Oxonian complements grow up close to this: How near to blasphemy do these adorers creep, who in their prodigall flattery do say that He (even Dr. Laud) is *Divini Spiritus effusissime plenus*, most overflowing-ly full of the holy Ghost. I omit the superlative adulation to him, in the style of Rome, *Sanctissime*. But there is another letter to him about a week after this Parliament began, wherein (methinks) their Rhetorick is more profane. *Venerandissimus ille, quo rectior non stat regula, quo prior est corrigenda Religio:* He the most reverend, then whom the rule it self (that is or should be the holy word of God,) stands not more streight: then whom religion it self must be first reformed. Again, he is equally conjoyned with the Church: The words are, *without the Church, without Thee, Salvation* (or for modesty sake let it be *Safety*) *we cannot hope for, Comfort we will not have: Sine Ecclesia, sine Te, Salutem sperare non possumus, Solatium nolumus.* How would it have become this great Patriarch, upon these horrid adorings, to have checkt them as the Angel did S. John with *ὁρα μὴ σύνδουλός σου εἶμι.* See thou do it not: Revel 19.
20. and 22.
9.
I am your fellow-servant.

I should bring the desperate extravagancies of Bishop Mountague and Bishop Manwaring, to wait upon the Metropolitan, but they are elder then my septenary examination, which is confined between 1633, and 1640.

I am willing to wade no further: But I shall wrong many if I touch no more: yet I hold it fit onely to touch them, and so to leave them upon the question.

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First then I ask of D^r *Lawrence*, who in his Sermon 1637. pressing with too much learning and too little argument the severall partitions in a Church, the severall postures, and the severall degrees of sanctity in severall places, makes a voucher out of *Sands relat: pag. 173.* (I find it *pag. 238.*) saying, *The very Grecians themselves have their tables inclosed with GREAT MYSTERY from the people at this day:* But why is not the Doctour as candid as the Relatour in expressing the GREAT MYSTERY? would the Doctour have it so, or not so? the reason given by the Relatour is, *That the ARCANA of their ineffable crossings and convertings may not be prostituted and polluted by unsanctified view.* I hope the Doctour would not have the enclosure made for such a Mystery.

Speaking of the B. Sacrament of the Lords supper, he tells us, that Christ, S. *Paul*, and the Church of England, all say that his body is there: and that (saith he) *truly and substantially, &c.* At this word *substantially* I do stick, and cannot well make it into an Orthodox sense. I remember the Archbishop professeth to believe the *true substantiall presence of Christ*. This must be taken with great caution, because the words will bear the sense of our adversaries, and why delight we to walk upon the edge of a knife? Is it good Divinity to say, that Christs body is there? yes it is: but where? in the holy communion: true, but in what part? in the whole action, or in the symboles, and elements? Take heed, you will be at Rome before you are aware. How then shall I take the Doctours *substantially*? and the Bishops *substantiall presence*? They make mysteries or rather riddles: and why should they presse my faith with

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with such expressions, as without a deal of interpretation are unsound? I can find no *substantiall presence* but by Faith, and so (by Faith) I receive the very Deity of Christ, and of God the Father. So then Christs body is there, and Christs body is not there; in different acceptations. The *substance* of his naturall body is not there at all: but a reall communication of the substance of Christ both body and soul is there solemnly signed and sealed unto us. This my Faith discerns, and the not discerning of this, makes the wicked guilty of eating and drinking unworthily. In this participation of Christ by a living faith, in this spirituall way of communicating, I can admit of all your aduenterous expressions, taking them *sano modo*: but with what honesty do you put us off the ignorant Laity, in your Sermons, upon such desperate precipices. Your selves do know the brink before you come at it, and so take up, and make a fixed stand to save your selves: but in recompence of many Ignorants, who by this ill conduct topple down into the abyss of errour, may not Justice one day thrust you also into an abyss, as being the wofull offense and *stumbling-block* whereat they fell? Beside I can more easily avoid *Bellarmino*, Cardinall *Alan*, *Stapleton*, *Suarez* (I know them a great way off by their skinnies) then I can in sheeps clothing, Bishop *Laud*, Bishop *Mountague*, D^r *Heylin*, D^r *Lawrence*, &c.

But the Archbishop (as before) asserted a true *substantiall presence*, he unjustly voucheth reverend *Calvin* for it, yet honestly he doth put *Calvins* words in the margin: where I find *Substantialis Communicatio*. *Calvin* was in the right, a true, reall, and *substantiall Communion*, not an aery phantasme without a truth of participa-

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*Calvin: In
stit. lib. 4.
cap. 17.* tion. *Neque enim fallax est Deus qui figmentis inanibus
nos laetet.* So he hath, *participes substantia ejus facti;* made
partners or partakers of his substance. Great difference (in
my understanding) between the Bishops *Substantiall
Presence*, and Calvins *Substantiall Communion*: as be-
tween a true Presence of body, and a true Commu-
nion of his body. We can and do with excellent
*1. Cor. 11.
24.* Calvin say, *Realiter, hoc est verè, nobis in Cæna datur
Christi corpus:* The body of Christ is really, that is tru-
ly, given to us in the Supper. And *Christus verè exhibe-
tur fidelibus:* Christ is truly given unto the faithfull. But
we cannot say with D^r. Lawrence, that his bodie is there;
*Helat. Con-
fess. p. 293.* nor can we with Bishop Laud falsifie good Calvin by
obtruding upon him, that he affirmeth, the true and re-
all body of Christ (not onely to be received in the Eu-
*upon 1. Cor.
11, 24.* charist, but) to be there. Whenas Calvin teacheth, *Chri-
stum in cælo manentem à nobis recipi:* that we here receive
Christ, who remains in heaven. Therefore he bids us to
leave unto Christ the true nature of his flesh. *Sine ut
in cælesti suâ gloriâ maneat, & illuc aspira, ut inde se tibi
communicet:* Be content that Christ remain in his celestially
glory, and aspire thou thither, that from thence he may com-
municate himself unto thee. So that, for ought I see, Cal-
vin saw no true reall body of Christ in the Sacrament,
though he did see, and all faithfull do feel, a true reall
Communion of his body in that holy celebration. Is it
all one to have Communion with the body of Christ
really and truly, and to have his body in the Eucharist
really and truly? If it may be qualified and excused
into a sound sense, yet it can never be construed into a
safe sense. And therefore when you will use any dark,
doubtfull, dangerous term, let it not be a trouble to
you

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you to explain and expound it, lest some poore soul misuse the knife which carelessly you threw about.

In a word, the body of Christ *is there*, and the body of Christ *is not there*: it is there by spirituall communion; it is not there in any other construction: for representation, and commemoration (though really) are still spirituall wayes of his being there. Much of this Mystery is cleared by this expression: *Christ is represented and really offered unto all the Receivers, but Christ is really exhibited onely to the true believers*. And thus much occasionally upon the aduenterous expressions of Dr. Lawrence.

There is a sermon forth by one Mr. *Watts*, licensed XII. by Mr. *Baker*, 1637. I would gladly learn of the Author whether he will in plain English abide by it, That king *David* did constantly observe all Canonick houres. He voucheth that of the Royall Psalmist, *At midnight will I rise to give thanks unto thee*. And then inferres, *Mark here that he praised not God lying, but used to rise to do it: At other houres, the Saints may sing aloud upon their beds---- but when a Canonick houre comes (of which midnight was one) David will rise to his devotion.--- The morning watch was another Canonick houre. And this David was so carefull to observe,* *Psalm. 119. 61.* *that he oftentimes waked before it.* *Psalm. 149. 5*

In the next place I ask of *Richard Tedder*, upon his visitation sermon preached before, and dedicated unto Bishop *Wren*, How farre he would have this allowed. It is (saith he) *the Consecration that makes our Churches holy, and makes God esteem them so.--- They receive by their consecration a spirituall power, whereby they are made fit for diuine service. And being consecrated, there is no danger in ascribing a holinesse unto them.* *pag. 2.* Now the rea-

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son why this sanctitie is thus pleaded for, is to be read about a leaf forwarder, where he delivers, that *the Priest hath no way to maintain his own honour but by keeping up the honour of the Temple: for if there be no reverence to the Temple, there will be no reverence to the Priest. Doth not this man preach himself, and not Christ Jesus?*

To shut out any light that may be usefull in Gods house, is with the Jews to make it a denne: as they would do, that would shut out the Ceremonies out of the Church: for, take away Ceremonies out of the Church, and take away the light that is in it. Surely this is spoken in Ceremony, by way of complement to his Bishop, that great Thesmophilist: Have we no other candle in our candlestick but ceremony?

XIV. There are two Treatises, and a Sermon set forth by *John Swan*, I will (at this time) onely look into the first: *Profano-mastix* licensed by *Dr. Wykes*: and printed 1639. wherein I reade a distinguishment of our Sacrifices from the Jewish, but none at all from the Popish. The words do serve for Rome as well as if *Alan, Stapleton, Cotton, Parsons*, or any other English Jesuite, or Priest, had put them together. *If a sacrifice and an Altar, then also a Priest to officiate, both in and at the same: but with a difference still from both Sacrifices and Priests of Old. For as they were bloody sacrifices and looked at Christ to come: so this is an unbloody one, and looketh at Christ already come: and as their Priests were according to the order of Aaron: so are our Priests according to that Order which Christ himselfe is, a Priest for ever: to wit, according to the order of Melchisedec. What Protestant Writer did ever admit the term of unbloody Sacrifice? as well for the word sake, as because it is the known*

Appendix,
pag. 6.

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known distinctive expression, whereby the Papist have and do excuse and palliate their corporall presence. Englishmen have been scoffed at enough for apish imitation of forein fashions, but will our Divines be dangerous imitators in the dreses of our Religion? We have above the distinction of *Mortall* and *Veniall* sinnes, and here is one admitteth the distinction of *bloudy* and *unbloudy Sacrifices*. The Pope was to be suddenly entertained here, or else these *Nuntio's* had not appeared for harbingers. I will look no further in Mr. *Swan*, for I hasten.

Whether by way of Sermon or of a Treatise, a text (Heb. 7. 8.) is laid down by one who writeth himself *Jo. Carter, Diacon*. wherein he pleadeth with great endeavour for the Divinity of his Tithes: perhaps he would lay his parishioners salvation upon it: as I have heard one in a pulpit to do, when he would have had me to think that yet he preached Christ. XV.

Give me leave here in a word to say, that many of our ministers, lately grown mad for *Priestship, Sacrifice* and *Altar*, did for support of their greatnesse in *power, pride, and profit*, write and preach with non-concludent arguments for divinity of two points, which they never came near the proof of. One was the *Divinity of Episcopacie*, the other the *Divinity of Tithes*. But God in his justice hath suffered them to betray themselves, and justly to sink in their aspiring to a wrong *power, pride, and profit*. Here is one (Mr. *Carter*) who angry at the interpretation by much his betters, who would have the ἀποθία given by *Abraham* to *Melchisedec*, to be the *Tith of all the spoils*: or as others translate it, *Decimam de praeiis*; he

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he comes to this language, which if not profane, yet is neither reverend, modest, nor civill. *He* (that is, He that will confesse Abraham to have paid no other tithes then *δεξέτω ἐκ τῆς ἀποδομῆς*, Heb. 7. 4.) *delivers to the world, Abraham to Godward, to have been piteously penurious: That of his dues to Religion he was a niggardly Misher: That he was an Abraham clunchfisted, (this is carterly language) and all that this way went he thought is onely wast: that the good child Judas, that he did, he did learn of his Father Abraham, Quorsum perditio hac?* Is not this profane, to put reprobate Judas (though in *Scommate*) as a good child under the father of the faithfull? but *animus in patinis*, his mind was upon covetousnesse, not upon conscience.

XVI. There is a piece of Poetick prose, written as he sty-
leth himself by J. H. Esquire. The Title is *Δενδρολο-
γία*, or *Dodona's grove*, printed 1640. and then I doubt
not but licensed. The book hath wit and salt enough,
but the Authour would seem a malignant unto the
Parliament, if some man had the moralizing of his fa-
ble. I will onely instance in a copy of the commen-
datory verses before his stage of trees. They are di-
rected to the common Reader without naming the au-
thour whose wicked Muse it is. I like not the rude
impiety of these foure lines;

*Sometimes the Father differs from the Sonne,
As doth the Gospel from the Alcharon.
Or Loyola from Calvin; which two brands
In strange combustions hurl fair Europes lands.*

If Protestants be his judges they must conclude the
authour a Papist, though not a Jesuite. The two first
are

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are fitter for a Turk then for M. *Howels* book. The two later cast equall blame upon *Ignatius Loyola*, the father of the Jesuites, and upon reverend *Calvin*.

There is a book put out *Anno* 1640. I cannot say, XVII. nor do I think, it was unlicensed, though both the licenser and the authour (whose name is *Lupton*) are both ashamed to have their names published therewith. It is entitled *The lives of the Primitive Fathers*. Among whom he is carefull to give Saintship, where few Protestants do professe it, as S. *Damascen*, S. *Nicephorus*; and that sullen Archbishop S. *Anselm*, who had--- *Pelidis stomachum*--- *flectere nesci*. I wish that in his Catalogue he had put S. *Philo Judaeus*, and S. *Josephus*, which he might as well have done, as to have begun his *Primitive Fathers* with these two, who were no Christians. And to conclude with men of yesterday, Schoolmen instead of Fathers, and calender them in for *Primitive Fathers* also. Such as *Peter Lombard*, in the time of our King *Stephan*. *Alexander Hales*, at the middle of Hen. 3. *Bonaventure*, at the latter end of Hen. 3. and *Aquinas* (with whom he concludes) under whose picture there he is styled S. *Thomas Aquinas*.

There is another Anonymus hath put forth the XVIII. *Lives of all the Roman Emperours* in a little English book printed by *Nich.* and *John Okes* 1636. I must needs transcribe his villanous *Encomium* of that factious conventicle at *Trent*, which hath proved the (yet) irreconcilable rupture and distraction of Christendome. Speaking of the Emperour *Ferdinand*, brother to *Charles* the 5. he saith: *In the time of his Emperi-* pag. 378.
all government, the Council of Trent was held, which was

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so commodious and profitable to the generall good of the world, that it may serve for a certain rule both of government of states, and a norm of good life. Must these things passe in our Protestant Church? Was there any ἐπιτοροπος, over-seer, in the Land then? Surely all our Bishops were blind seers, in suffering the flock to be poysoned plainly, desperately, and publickly, *Cum privilegio*.

- XIX. One Anthony Stafford gent. (Anno 1635.) issued forth a strange superstitious complement to the virgin Mary: entitiled by him, *The Femall Glory*; where I like not this poetry,

*Great Queen of Queens, cause all our joy,
Whose chearfull look our sadnesse doth destroy.*

Pag. 210. He tells us that the *Assumption of our Lady*, by many of the Fathers, all of the Romish Church, and some of the reformed, is held for an undoubted truth. It would trouble Mr. Stafford to prove this, or to prove her as he is pleased to language his panegyrick, *Mother of our Creatour*: and in his verses, *Gods widdow*. These are unhallowed devotions.

- XX. The Latine translation of the Bible by Tremellius and Beza was reprinted 1640. by Robert Young stationer, who had one William Warrenner to correct the presse. With this Bible there is printed an *Index Biblicus*, full of scandall and of danger. As these instances do fully evidence: *Doctrina Apostolica scripta & non scripta firmiter tenenda. Eucharistia sub altera tantum, nimirum panis specie, data à Christo, ab Apostolis. In Eucharistia non remanet substantia panis post consecrationem. Liberum arbitrium etiam post lapsum in homine mansit. Ordinis sacramentum, &c.* 5000 of this dangerous popish Index

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dex were composed and printed by *Warener* and *Young*: which fraud however acted by mean inconsiderate hands, might have proved as desperate infection to young Students in Divinity as any one design that was laid. The rather, because the front-page speaks the publication in plain language to be *Cum privilegio*.

These are enough (too many) and I proceed no further. But thus we find that the Papist shall not need to send their emissaries, their seminary priests, over, nor their deceiving treatises to poyson the Religion of England, our own men can do it, and passe through commendations to preferment for it.

§. 19. By these exorbitancies the frame of our Church is disjoynted: and now, *Aceldama* from *Jewry*, and from *Germany* is brought over into *England*: *England* of late in her peace the envy of Christendome: but now *Spectaculum facti sumus mundo, & angelis, & hominibus*. If this active part of the Clergy, these strict Tithers of *mint and cumin*, had prevailed, we should in short time have lost the weightier matters of the Law: if they had gone on to set the clock of this kingdom, it should have chimed nothing but plain *tyranny* and *popery*. For my part, *in portu navigo*, I am in the harbour, and (as in my Declaration) *I am anchored at the Parliament*: where those publick persons will discharge a publick trust, and yield to nothing but what shall make for the publick behoof, 1. Cor. 4. 9.
Max. Tyr. dissert. 30.
 ἢ πίεσται, ἢ πὶ παρὰ τὴν σωτηρίαν αἰτῆς τῷ ὅλῳ. *It shall not be obtained, if you desire any thing that stands not with the safety of the whole.* And that this Senate might have been more entire, I wish the worthy Gen-

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tlemen at *Oxford* had stayed on their seats at *Westminster*: for I have no satisfaction why they could not hold their places there, as well as many other, who at severall times do without danger vote, *I* and *No*, different from the major party. I do fear that their meeting there (at *Oxford*) will make the breach wider, and past all close. If they advise well, yet no man is bound by it, for they were never elected or trusted thither: If they advise ill (and by the event they shall be judged) I wish them the reward of evil Counsellours among the *Mosyni*: where, *ἐάν τις δόξη χειρῶς ποτὶ βυλεύσῃ, τῷ λιμῷ αὐτὸν ἀποκτείνουσι*. If any man prove an evil Counsellour, they starve him to death. And this they will deserve if they conferre any assistance or advise but to peace. The best Counsell they can give the King (I am confident) is to perswade his speedy repair to *Whitehall*: That kindnesse would overcome these arms. It is not impossible to contrive it in a way honourable for his Majestie. This would save the Kingdome: I do not see any other way how to wade out of above seven years blood in warre:

Damascen.

Virg. Buc. 1.

——— *En quo discordia cives*

Perduxit miseros! ———

Æneid. 7.

Savit amor ferri, & scelerata insania belli.

§. 20. The most rich and most populous parts of England (and Kent with them) are all resolved to save their fortunes with their lives: and their lives with their swords. Take heed then lest at last the souldiers, like the Janizaries of the Turk, and the *Prætorian Cohorts* of the Roman, do give the law both
to

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to the King and the Senate. They may, many of them on each side do, grow to love their trade too well, by being too long acquainted and too much delighted with the easie gain of taking what they find:

Convectare juvat pradas, & vivere rapto. Æneid. 7.

Souldiers will learn, and love, to live by rapine. & 9.

Χρήματα δ' ἔχ' ἀρπακτα, θεῶσδε πολλὸν ἀμείνω.

But yet unplundered goods that come on Gods name, are farre the better. And so all extortioners will find it at their last audit,

Non habet eventus sordida prada bonos.

Ovid.

Wicked advantages will have wofull events.

O Lord look down from Heaven: Visitt and relieve this thy sick Nation. Cure the state: Reform the Church: And save the King, here and hereafter:

Serus in cælum redeat, diūque

Horat. lib. 1.

Intersit populo precanti.

Od. 2.

Let neither enemy nor flatterer come near unto him.

Max. Tyr.

τυρανῶ ἔστι φίλος βασιλεὺς δὲ ἔστι κόλαξ. *A Tyrant hath no friend: and a King no flatterer.*

dissert. 4.

Let him remember King *Antigonus* and (with him) say unto his sonne, the Prince of our hopes, ἔκ διαθα (ὦ παῖ) τιῷ

Damascen.

βασιλείαν ἡμῶν ἔσθ' ἰδοῦναι δαυλείαν; *Dost thou not know (O sonne) that our King-ship is but a glorious servitude?*

Let him in person return unto his Parliament, for of his absence I may justly say,

Hoc Ithacus velit, & magno mercentur Atrida:

Æneid. 2.

That fox *Ulysses* of Rome, and the two *Atrida*, *Agamemnon* of Spain, and *Menelaus* of France, would buy his absence at any rate.

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Renew a right understanding (O Lord) between Him and his great Councell the Parliament: put an end to this undoing anger, to this fatall difference, that thy enemies, and such as have evil will unto the King and Kingdome, may not please themselves in our utter ruine. But we are so blind that we know not what we pray, when we pray according to our own understanding, and therefore

Thy will be done.

A M E N.



The Authour upon his revisall desires
these Alterations.

Page 11. line 6. after *substantia*: adde this, & *ideo non solum usus, sed substantia*---

Page 39. line 1. for *τροπήνεις* read *προσηνείς*.

Page 47. cap. X. line 12. inter verbum *αὐτῷ* and *σώματι* adde *ἐν τῷ γὰρ Ἀρχιερεὶ αὐτῷ λόγῳ, αὐτῷ*---

Page 81. line 22. and when even. *read* and when? even---

Page 97. line 8. his people sacrifices. *read* his people (the Jews) sacrifices---

The American people's revolution
these Americans

Page 11 line 6. after "American" add "the" of "the"

Page 32, line 1. after "the" add "the"

Page 47, cap. N. has "the" after "the" and "the"

Page 51, line 1. after "the" add "the"

Page 57, line 8. after "the" add "the" and "the"
(the "the" facilities)



TO A PAPIST.

IF you like not this title, you must help me to a better name for your self. I received from you on the 27. of April six sheets of paper fair and close written, to which I am engaged by promise to make answer, and would direct it to the Authour of that pains, if I knew how to salute him. But he and his pains are namelesse. The ^aAtlantes beyond Garamas were a people without use of names: Call your self somewhat lest I call you Atlantiades, which yet being one of the names of Mercury, you cannot take in ill part, especially your Religion being very Mercuriall: For you strive to make Quidlibet ex quolibet, and in spite of the Latine Proverb, you will make your Mercury ex quolibet ligno. If the Apostle speak of ^bfire, you can thence frame Purgatory. If our Saviour charge Peter thrise, ^cPasce oves, you can thence carve the triple-crowned Pope. If he say, ^dHoc est corpus meum, you can adde, it

^a Herod.
lib. 4.

^b 1 Cor. 3.

^c Job. 21.

^d Matth. 26.

is

^c Heb. 13.
10.

^{*} So your
brother An-
onymus, as
in my treatise
of his
cardinall
virtues,
pag. 18. &c

^f Conc. Trid.
Sess. 22.
Can. 1.

is his naturall body. If S. Paul say, ^c Habemus Altare, (~~which is but one~~, and that a spirituall Altar) ^{*} you can like subtile Chymists, dealing with Mercury, extract a hundred, a thousand, nay a million of Altars, and all of them materiall Altars. Nay, though the name of Priest be not once attributed to any minister of the Gospel throughout the whole New Testament, yet you can prove them such, and properly so called. In this Treatise, not content to have Sacrifice in a generall sense, you will, with all the Mercury you have, invent some forced arguments for your ^f proper Missall sacrifice; never known and determined to be such for fifteen hundred years after our Saviour.

True it is, that among many Writers in matter of Controversie, some for ill purposes, some for good and weighty causes, have silenced their names. But in this late free age for pen and presse, few have sent forth so blanck a piece as not to adde two letters either for their own, or for a borrowed name: That at least, when we cannot name you right, we may yet miscall you to your own liking; but you subscribe not so much as a letter. What freedome, and what distance may this be? Your self in person have slept in my house, and yet two letters. (instead of a name) may not come in the bottome of your Treatise. You will say you fear danger: what, in
an

an A. B. C. ? The common practice on your side doth shew, that there is no danger in subscribing with letters either true or false. Witnesse N. N. the deserving Authour of the Triple Cord. S. N. against Bishop Bilson. A. B. his forged Will for that worthy and Reverend Bishop of London D. King. F. T. or rather T. F. against Bishop Andrews. C. R. instead of R. C. against Bishop Moreton. A. C. against the Archbishop. The whole Alphabet is safe and free.

Nay further, they who have subscribed neither name nor letters have yet prescribed a Title, that so we might be able to call the Writing by a name though not the Authour, witnesse your Prudentiall Ballance, your Charity mistaken, &c. But your pleasure is, that your Treatise be ἀντίεσφατος, and your self both ἀνάνιος and ἀναρπάξιλος. Be it so. But may I take boldnesse with so great a stranger as to ask, Why you raised our expectations so high by so procrastinated a delay ? Our Christmasse hope was not answered untill after Easter, and then but half of it. Not one sheet for every moneth in all that time. Did you not think M^r. Beuvin worth your care ? or did you imagine that you had made him so deaf, that he could not be charmed out of your circle ? God be blessed who hath enlightened his eyes, and touched his heart beyond your wish. If it please his

goodnesse, he can also touch your heart: And if it may be for his glory, so he will. And that it may be, He grant for the merits of our Lord and Saviour J E S U S C H R I S T. This is heartily prayed for by

Your assured friend,

Surrenden-Dering,
JUN. 24. 1640.


EDVVARD DERING.





CHAP. I.

S^r. EDWARD DERING.

§. 1.  Our Discourse of true and *Proper Sacrifice*, consisting of a triple authority from *Cyprian*, *Eusebius*, and *S. Augustine*, I have lately received, but without title to your pains superscribed, without name subscribed, and without any convenient and helpfull divisions of the same, into which (by way of Chapters) I am forced to branch both that and mine own papers. Something I must call you, and because I know not which letters of the Alphabet will fit you best, I am resolved to give you all, by way of A. B. C. &c. I will follow you *presso pede*, not wandering from you, but keeping in full chace, which will be more evident by my producing all that you have sent, as it was sent, literally. And thus I begin.

A. B. C.

§. 2. **F**Orasmuch as it was required that I would produce some few clear and undoubted testimonies of the Fathers of the first 400. years after *Christ*, or within the time of the first

four generall Councils, for proof of two points of Catholick Doctrine denied by Protestants, to wit, *That there is a true and proper Sacrifice in the Church instituted by Christ, and to continue after his time:* And that S. Peter had the *Primacy over the whole Church, with continuance thereof to his Successors:* though this labour may seem superfluous, the thing being so completely performed already, and by so many, especially in this last age; yet for satisfaction of a Gentleman, who thinks it is not to be done, and for discharge of my promise, I have here set down some such places, beginning with that of *The Sacrifice.*

ST. EDWARD DERING.

§. 3. Upon request of a friend of mine (but then a disciple of your own) you came unto me, not as was at first expected and desired, to a fore-designed conference, but rather like an occasionall traveller. Being with me, you made choice rather to write then to conferre with an able scholar whom I should name. And you demanded on what Theam. I gave you then the same two points which had troubled your follower (*Mr. Edward Bevin*) and which were by him (as being indeed very materiall) presented unto me: Concerning *Proper Sacrifice*, and the *Papall Supremacy*.

I confesse you took them not in writing, wherefore I cannot so much (as then I might) blame you, for sending me my questions back in a different state from that which you received from me. Mine were thus:

I. *The Pope by Divine right hath a Supremacie of power in matters Spirituall, which ought to be universally believed and obeyed as of faith.*

II. *The*

II. The Romish Masse is a Sacrifice both proper and propitiatory : for the present and absent , for the quick and the dead.

This is the true state of your *Romish* tenet, and although you have drawn the difference into a narrower compasse, yet will you not be able to fill the circle you have made. Concerning the *Popes Supremacy*, you have respited that Theam, and in three times the time expected have finished but half your work. Concerning *Sacrifice*, leaving out the point of propitiation for the absent, and for the dead, you say but this ;

There is a true and proper Sacrifice in the Church, instituted by Christ, and to continue after his time. I take the last clause (of *Continuance*) in the best sense : and in your question, by you thus stated, I do find two propositions which you are bound to maintain : First, *That Christ did institute a Sacrifice.* Secondly, *The Sacrifice by Christ instituted is a Sacrifice proper, or properly so called.* The more completely and the more plentifully these Theams have been argued by other men, the easier for you, and the stronger for your cause your work may be.

CHAP. II.

A. B. C.

S. I. **T**He first shall be S. *Cyprian* Bishop of *Carthage*, famous for his learning, life, and martyrdom : who writing a long Epistle against the errour of such as did use onely water in calice *Dominico sanctificando, in sanctifying, hallow-*

Cyprian
Epist. 63.

hallowing, or consecrating, the chalice of our Lord, contrary to what Jesus Christ our Lord and God, *Sacrificii huius autor & doctor*, saith he, the authour or beginner and teacher of this Sacrifice, did do and teach, towards the end hath these words, *Si Jesus Christus Dominus & Deus noster, ipse est summus sacerdos Dei Patris, sacrificium Patri primus obtulit, & hoc fieri in sui commemorationem praecepit; utique ille Sacerdos vice Christi verè fungitur, qui id quod Christus fecit imitatur: & Sacrificium verum & plenum tunc offert in Ecclesia Deo Patri, si sic incipiat offerre, secundum quod ipsum Christum videat obtulisse: If Jesus Christ our Lord and God be himself the high Priest of God the Father, he did offer sacrifice first, and commanded this to be done in remembrance of him; verily that Priest doth truly perform the place (or execute the office) of Christ (for *fungi vice* is a word of authority) who doth imitate that which Christ did do: and doth then offer a true and full Sacrifice in the Church to God the Father, if he begin so to offer, according to what he seeth Christ himself to have offered. By which it is clear that our Saviour did then offer a perfect Sacrifice (for why else is his Priesthood so expressly mentioned?) at that time when he commanded his disciples to do the same in remembrance of him: and that by that command he gave power not onely to his Apostles, but also to Priests of succeeding times, to offer a true and full Sacrifice in imitation of him.*

ST. EDWARD DERING.

§. 2. You have concluded that our Saviour did then offer a perfect Sacrifice when he commanded his disciples to do the same in remembrance of him: you do not here conclude the question. For, first, you have stated your question, that *Christ did institute a Sacrifice*, but you say, *He did offer*; this is matter of fact, the other of precept: great difference between his own offering (if he

he had done so in that sense you suppose) and *instituting* that others should offer. In the next place, the doubt is of a *proper Sacrifice*, and your Conclusion is, That our Saviour did offer a *perfect Sacrifice*. Who ever denied but that our Saviours Sacrifice upon the Crosse was both *proper* and *perfect*? and who denieth but that some other Sacrifices are *perfect* also in their kinds, which neverthelesse cannot be called *proper*?

^a Θυσία ἡ θυσιαν διχαρομένης, Offer the sacrifice of righteousness: a sacrifice wherewith God is well pleased; surely therefore a *perfect sacrifice*, yet not a *sacrifice properly*

so called: ^b Θυσία τῷ Θεῷ πνεύμα σωτηριζομένων ^c P^{sal.} 51.

This is another Sacrifice, a *broken spirit*, and certainly a right perfect one, ^e for God will not despise it: yet is it but a *metaphoricall sacrifice*. The Apostle calleth almes, ^f 17.

^d Θυσίαν δέλην ἐνάρετον τῷ Θεῷ, a sacrifice acceptable, well-pleasing to God: yet are almes but *Sacrifice improperly* so called, you may therefore yield that when you conclude for *perfect Sacrifice*, you conclude not the point in question. ^g P^{hilip.} 4. 18. Heb. 13. 16

Yet I will look back into your premisses, and for reverence to that good and great Pope Cyprian of Carthage peruse what you from him alledge.

But before I weigh your arguments let us agree upon the scales to try them by: you shall be fairly offered: you and I in this Controversie will be shut up within the same bounds wherewith your learned Cardinall hath enwalled this contention. Which being stated into the very point of difference between us is thus: *Whether our Saviour at his last supper did institute an eternall, visible, and proper Sacrifice?* for the clear un-

derstanding whereof, I will out of your Cardinal borrow these seven Aphorismes;

^a Bell. de
Miss. lib. 2.
cap. 1.

* The word
Masse is
here and
with Pa-
pists fre-
quently ra-
ken for the
whole act
of celebra-
tion of the
Sacrament
of the
Lords Sup-
per.

^f Lib. 1. c. 5.
^g De Miss.
lib. 1 cap. 2.

1. First, we differ not upon the word *Sacrifice*, you may believe your Cardinall; ^e *Adversarii facile concedunt Missam esse Sacrificium ἐχαριστικὸν & λατρευτικὸν, non quidem quoddam velint esse Sacrificium propriè dictum, sed impropriè & largo modo: Our Adversaries do easily grant that the * Masse is a Sacrifice of thanksgiving, and of Divine worship, not that thereby they would allow it to be a Sacrifice properly so called, but improperly and in a large sense And again, ^f *Fatentur*— Melancthon—*Kennisius*—*Brentius*, & alii, Missam, sive sacram cœnam, multis modis Sacrificium dici posse: They confesse that the Masse or holy Supper may be many wayes called a Sacrifice.*

2. Next, Bellarmine saith, That in every Sacrifice properly so called there is an oblation or offering which is both externall and visible; ^g *Necessariò requiritur ad Sacrificium propriè dictum, ut sit oblatio externa: It is necessarily required unto a Sacrifice properly so called, that there be an externall oblation. And, Nomen & ratio Sacrificii propriè non convenit invisibili oblationi, sed solum visibili & externa: The name and nature of a Sacrifice properly doth not agree unto an invisible oblation, but onely to a visible and externall.*

3. Thirdly, there must be a change in the thing offered, even such a change as may be found by our senses; ^h *Sensibilis immutatio rei quæ offertur--- ad rationem externi Sacrificii omnino pertinere videtur: A sensible change of the thing which is offered-- doth altogether seem to appertain to the nature of an externall Sacrifice.*

4. Fourthly, This change must be a reall destructi-

ⁱ Lib. 1. c. 27

on of the thing offered; ⁱ *Verum & reale sacrificium*

veram

veram & realem mortem aut destructionem rei immolatae desiderat: A true and reall sacrifice doth require a true and reall death or destruction of the thing sacrificed: and this destruction is not onely in the change of the use of a thing offered, but also in the consuming of the substance offered. In sacrificiis-- non solum usus rei Deo offeratur, sed ipsa etiam substantia consumatur: In sacrifice not onely the use of the thing ought to be offered to God, but also the very substance: and therefore not onely the use but the substance is to be consumed.

5. Fifthly, by the necessary rule of Relatives, if you plead for proper Sacrifice, you must prove Altars properly so called; ^k *Sine Altari non potest sacrificari: Without an Altar there can be no sacrificing.* ^l *Nunquam altare propriè dictum erigitur, nisi ad sacrificia propriè dicta: An altar properly so called is never erected, but un-* ^{k Bellar. de cult l. 3. c. 4} ^{l De Miss. lib. 1. c. 14.} *to sacrifices properly so called.*

6. Sixthly, by the same rule you must prove a propriety of Priesthood among you; ^m *Sacrificium & Sacerdotium relativa sunt, ita ut sacrificio propriè dicto, sacer-* ^{m Lib. 1. c. 2} *dotium propriè dictum, & sacrificio impropriè dicto, sacerdotium impropriè dictum respondeat: Sacrifice & Priesthood are relatives, so that unto sacrifice properly so called, a priesthood properly so called doth answer; and unto sacrifice im-* *properly so called, a priesthood improperly so called.*

7. Seventhly, unless you maintain your Transubstantiation you lose your sacrifice: for if you onely offered bread, ⁿ *Haberet Ecclesia sacrificium inanimatum: The Church should have a sacrifice without a soul: where-* ^{n Lib. 1. c. 27} *fore he fixeth this Canon upon his supposed Transub-* *stantiation; • Corpus & sanguis Domini sunt id sacrifi-* ^{• Ibid.} *cium, quod in Missa propriè offertur & sacrificatur: The*

body and bloud of our Lord are that sacrifice, which in the Masse properly is offered and sacrificed.

The first of these seven sheweth how much we yield, the other six how much you claim: all together shew wherein we differ, and consequently what you ought to prove; which may be thus recapitulated,

1. No proof out of any Father will conclude for you upon his affirming that in and at the holy Supper of our Lord, there is a Sacrifice; or upon his saying that the Action and Celebration of the Eucharist is or may be called a Sacrifice. For, as *Bellarmino* tells you, we confesse that it may be called *multis modis*, many wayes, a Sacrifice: but all of them improperly and metaphorically.
2. You are to prove, that *Christ* did institute an oblation or offering externall and visible.
3. In which offering may be found a sensible change of the thing offered.
4. Which Change must be either the very death, or the reall destruction of the thing offered.
5. All which must be upon an Altar properly so called.
6. And by a Sacrificing Priest properly called a Priest.

Lastly, all this is nothing worth unlesse your bread be transubstantiated, for the bodie and bloud of our Lord must be that you offer: otherwise you say you do Sacrifice, *inanimatum Sacrificium*, a dead, a livelesse Sacrifice, a Sacrifice that hath not a soul in it, which is much more vile (saith your Cardinall) then the Jewish Sacrifices were.

Thus have you enough to do: your shoulders (good *Atlas*) will be too weak for this weight. And if you fail in any of this, you forfeit your proper Sacrifice.

That the word Sacrifice may not, by the doubtfull sense of it, retard our progresse take two passages out of

S. Angu-

S. Augustine, and as many out of your greatest Doctours of the School. We professe, with S. Augustine, that *Every good work is a true Sacrifice; Verum Sacrificium est omne opus, quod agitur ut sanctâ societate inhaereamus Deo.* That the Sacrament is indeed and properly a Sacrifice we deny, but that it may be so called a Sacrifice, we will confesse with S. Augustine; *Nonne semel immolatus est Christus in se ipso, & tamen in Sacramento, non solum per omnes pascha solemnitates, sed omni die populus immolatur? Nec utique mentitur qui interrogatus, eum responderit immolari. Si enim Sacramenta quandam similitudinem earum rerum quarum Sacramenta sunt non haberent, omnino Sacramenta non essent: ex hac autem similitudine, plerunque etiam ipsarum rerum nomina accipiunt: Was not (saith he) Christ once sacrificed (or offered) in himself, and yet in the Sacrament, not onely upon all paschall solemnities, but every day is sacrificed (or offered) to the people? Neither yet doth he lie who, being asked, shall answer that sacrificed (or offered) he is. For if the Sacraments had not a certain similitude of those things whereof they are Sacraments, they were not Sacraments at all. Now by this similitude they oftentimes receive names of the things themselves. Therefore thus in another place saith S. Augustine; The phantasme and imaginarie illusion which appeared unto Saul, is in the Scripture called by the name of Samuel: Quia solent imagines, &c. as you shall heare anon. Thus the death of our Saviour being a Sacrifice, and that Sacrifice by way of similitude being represented by the Sacrament, in the opinion of S. Augustine the Sacrament it self is thereupon called a Sacrifice. Answer it when you can: and by the way tell me what is meant by *populis immolatur,**

De civit. Dei, lib. 10. cap. 6.

Epist. 23.

Ad Simplic. lib. 22. qu. 3.

latur, is sacrificed or offered to the people, when as the sacrifice you contend for, is the offering up of the naturall body and soul of *Iesus Christ* unto God the Father.

11. 1. Dist.
12. §. 7.

Your Master of the sentences affirmeth, *Illud quod offertur & consecratur a sacerdote vocari Sacrificium & oblationem*: Wherefore? because it is the true body of Christ? No: *quia memoria est & representatio veri sacrificii & sancta immolationis facta in ara crucis*: That which is offered and consecrated by the priest is called a Sacrifice and oblation, because it is a memory and representation of the true Sacrifice and holy offering made upon the Altar of the Crosse. I need not wish for plainer language, yet methinketh your *Angelicall Doctour* argueth more fully against you. His question is, *Whether in the blessed Sacrament, Christ be offered up or not?* To which he answereth; *Duplici ratione celebratio huius Sacramenti dicitur immolatio Christi: primo quidem; quia sicut dicit Augustinus ad Simplicium, solent imagines earum rerum nominibus appellari, quarum imagines sunt: sicut cum intuentes tabulam aut parietem pictum, dicimus, Ille Cicero est, & ille Salustius: Celebratio autem huius Sacramenti imago quaedam est representativa passionis Christi, qua est vera eius immolatio: & ideo celebratio huius Sacramenti dicitur Christi immolatio.* ----- *Alio modo quantum ad effectum passionis Christi: quia scilicet per hoc sacramentum participes effectumur Dominica passionis: The celebration of this Sacrament is by a twofold reason called the Sacrifice of Christ: First because, as S. Augustine saith unto Simplician, Images use to be called by the names of those things whereof they are images: even as when beholding a painted picture we say, That is Cicero, This is Salust:*

* pt. 3. qu:
73. art. 1.

* It should
have been
ad Simplicianum.

The

The celebration indeed of this Sacrament is a certain representative image of the passion of Christ, which is his true Sacrifice. In another kind (it is called a Sacrifice) in regard of the effect of our Saviours passion: because indeed by this Sacrament we are made partakers of the Lords passion. Here wanteth a third way for your turn, and it may be strange that so Sainted a Doctor in so vast a lumme of all Divinity should forget your highest mystrie of a proper Sacrifice, even there where he is treating of the Sacrament, and how it may be called a Sacrifice. You may take his conclusion, which is but this, *Fin. ius Sacramenti celebratio*—convenienter dicitur Christi immolatio, the celebration of this Sacrament is conveniently called the Sacrifice of Christ. He doth not say it is so really, properly, but it is conveniently called so, so I go on to your testimony out of S. Cyprian.

§. 3. This ancient Father, arguing the right celebration of the Lords supper from the example of our Saviour the Authour thereof, who onely is hereunto be followed, doth proceed to these words by you alledged; *Si Jesus Christus, &c.* If Jesus Christ our Lord and God, be himself the high prest of God the father, he did offer Sacrifice first, and commanded this to be done in remembrance of him: verily that prest doth truly perform the place of Christ who doth imitate that which Christ did do: and doth then offer a true and full Sacrifice in the Church to God the father, if he begin so to offer according to what he seeth Christ himself to have offered. What of this? here are the words Sacrifice and Prest. I know no quarrel between us upon these words, nor would there be any, if you did not add your sense of propriety to them both. Cyprian here talketh either
our

1. Cor. II.
26.

* Ministers
properly,
but Preists
improper-
ly.

our Saviours death upon the crosse, or els the remembrance thereof, the Lords supper (which was instituted to shew the Lords death) or both of them a *Sacrifice*. Be it so. What can be from hence inferred more, then that which in the first of my seaven inferences before was by anticipation prevented? We confesse the name of *Sacrifice*, *Preist*, and *Altar*, to be frequent with the ancient Fathers, but ever in a borrowed and tropicall sense, never *properly*. Here the *preist* is said to imitate that which Christ did: so the *Preists* and *Ministers* (call them which you will) in the reformed Church. This imitation is called a *true* and *full Sacrifice*, but not a *proper Sacrifice*: You saw before (§. 2.) that I shewed you *perfect sacrifices* which were not *proper sacrifices*; of which you may also see a whole Chapter in S. *Augustine*, *de vero perfectoque sacrificio*, and yet no word of your *Missall sacrifice*.

§. 4. If you will go no further then these Fathers and Doctours, I will go with you. Call the signe by the name of the thing signified; call the representation, as you do the thing resembled; call the picture by the name of the person, whose it is, who will quarrel? unlesse for the Consequence being dangerous, or for fear of scandall. Call the image of your Pope the Pope, your self well knows, that then you speak improperly, yet who will argue you of falshood? When you see the picture of King Charles, if you say this is the King, who will lay treason to your charge? But think not that a few forced places, picked and chosen out of the voluminous labours of the holy Fathers, can make your phansie substantiall. When in ancient Churchmen

Churchmen you papists do find the word *Sacrifice*, straightway your ears are up, and you flatter your selves, that the chime strikes the same tune that runs in your head, like the mad *Athenian*, who will not be perswaded, but that all the ships in the harbour are his.

*Thrasylus
in Athen.
De ip. nos.
l. 12.*

If one or two Fathers in their zeal to God, and for honour to the pretious and venerable sacrament, should in the extollment of it passe an earnest word, thereby more deeply to imprint the passion of our Lord into the minds of Christians, and to raise up our devotion and reverence to this holy and heavenly Communion (calling it φοβερόν, χρύφιον, ὑπερθεον, φρικτόν, φρικωδέστατον, ἁγίατον, σεμνόν, τίμιον, ἱερόν, ἅγιον, ἀχραντόν, ἀθάνατον, ὑεάνιον, ἐπευεάνιον, ὑπερκόσμιον, ζωοποιόν μυστήριον, a dreadfull, secret, fearfull, terrible, most formidable, unspeakable, venerable, honourable, divine, holy, immaculate, immortall, celestiall, supercelestiall, above the world, life-giving mystery) yet will you never find any word sentence or sense in them whereby to approve your *proper sacrifice*, but thousands of places that cannot well consist with such a construction: whereof you shall have some after I have runne through these your allegations.

I have been the more plentifull in this first part, because the grounds here laid, the authorities here vouched, and the clear truth of our orthodox belief in point of *Sacrifice*, being thus presented, these very reasons and authorities may well serve to answer all or almost all that is remaining in discussion whereof I will endeavour brevity.

§. 5. Let me return unto your *Cyprian*; for *Cyprian* and I will passe to another chapter. Look in his e-

C

pistle

7 L. 3. Ep.
21.
Pamel. Ep.
77.

Epistle to nine pious Christians (whom he calleth his fellow-Bishops and Martyrs condemned in chains unto the mines) and there you shall find that having named unto them an *humile and a contrite spirit*, he presently addoth, *Hec vos sacrificium Deo offertis, hoc sac. solum sine intermissione die & nocte celebratis, hostia facti deo, & vosmet ipsos sanctas atque immaculatas victimas exhibentes.* Hoc est quod precipue Deo placeat: This sacrifice you offer unto God, it's sacrifice without intermission day and night you celebrate, you being made sacrifices to God, & presenting your selves holy and unspotted offerings. This is that which principally may please God. This is daily sacrifice with S. Cyprian, to offer up one self; & he concludeth, that this doth principally please God. Principally, that is, above all other Sacrifices in this world. Did not Cyprian here forget your Missal sacrifice?

¶ 6. Secondly, in this very Epistle by you cited he saith, *Sanguis Christi non aqua est usque, sed vinum, ubi blood of Christ is not water verily, but wine:* Is our Saviours blood wine? very true it is so, and he himself, as Cyprian there voucheth, *vinis vera, a true vine.* But this is true in a comfortable metaphor, not by conversion of substances: for the blood of our Saviour is not really tranlubstantiated into wine: no man ever thought so. And why then should you obtrude, that because the sacramentall wine is called his blood, it is therefore, without all figure and metaphor, his very blood by the conversion of the very substance of wine into the substance of his blood. *Nec potest videri sanguis ejus (quo redempti & vivificati sumus) esse in calice, quando vinum consistit in quo Christi sanguis ostenditur: neither can his blood, wherewith we are*
redeemed

redeemed and quickened) be seen to be in the Chalice, when wine is not in the chalice whereby the blood of Christ is shewen. From hence I argue, that S. Cyprian knew not your Transubstantiation. For allowing the Sacramentall wine to be the blood of Christ (and so we confesse it) he saith, *There is no blood to be seen, when the wine is gone*: but with you there is no blood at all, untill the wine be gone. If you say, that indeed the substance of wine is gone, but the species or accidents of colour, &c. are there; I reply, that Cyprian would no more call those accidents *wine*, then you do now, had he been either a Philosopher of your schools, or a Divine of your Religion. But mark the last words, *quo Christ sanguis ostenditur* By the wine Christ his blood is shewen. He saith not, that the wine is blood, or turned into blood, but the blood is shewen by the wine: yet the blood with you is seen without wine. Again, *Miror satis unde aqua offeratur in Dominica calice, quod sola Christi sanguinem non possit exprimere*: I wonder enough from whence water should be offered in the Lords Chalice, which cannot alone expresse the blood of Christ. Was the blood of Christ then to be expressed and signified? it seems S. Cyprian did forget that the blood it self was there to expresse and signifie it self: Or rather he was unacquainted with your late faith of Transubstantiation. But you will say, I am now in another theme, what is this sacrifice? Yes; as a foundation to a building. This being gone your work is down; for you say, that you do not sacrifice bread but the body of Christ made of bread, *Corpus Domini ex pane consecratum*. If then no Transubstantiation, it follows in your Doctrine by consequence no Sacrifice.

² Bell. de.
Miss. l. 1.
c. 27.

§. 7. Lastly, I observe also that *Cyprian* doth call the bread a *Sacrifice*, and that before any consecration thereof. He taxing a rich dame for eating the consecrated bread, which poorer persons (as was customary there) had presented, and not bringing of her own to be consecrated, hath this reprehension: *Matrona locuples & dives--- qua in Dominicum sine sacrificio venis? qua partem de sacrificio quod pauper obtulit sumis?* Are you a rich and wealthy matrone who come into the Lords house without a sacrifice? who take part of that sacrifice which some poore body hath offered? Here is *Sacrifice*, and that before consecration, and that offered by the poore, and expected from a woman.

These places do evidently conclude, that figurative and metaphoricall sacrifices were all that were known unto *S. Cyprian*, in whom your self cannot find one passage whereby to evince your *proper sacrifice*.

§. 8. To return, and in a word more to shut you quite from all authority out of *Cyprian*, let any man with heed and judgement read this Epistle, written onely against the error of the *Aquarians*, who ministered the holy Communion in water onely without wine, and he may easily find what *Cyprian* drives at: and if he be sensible, he will offer to conclude no more then *Cyprian* himself did undertake to prove. This holy Martyr with much earnestnesse in severall places of this Epistle doth presse the example of our Saviour, as our all-sufficient rule and guide herein. In this very period, whence you take this passage (which is the eleventh in this Epistle) he saith; *Non nisi Christus sequendus--- solus Christus audiendus--- quid Christus prior fecerit, &c.* Wherein? In what point is this example

ample urged? even in those things (*ad ipsum Dominica passionis, & nostra redemptionis Sacramentum pertinentia*) which concern the sacrament: so comes he to your words, that the Priest should *imitate Christ*, and if he will offer a true and full sacrifice, he must offer, how? *Secundum quod*, according to that he seeth *Christ himself to have offered*. According to that! How so? what is *secundum quod*, but (as before) according to the example of *Christ*? His example! what example and wherein doth *Cyprian* here mean? plainly against the *Aquarians*; who in the administration of the Cup used water, and therein did not imitate *Christ*, by whose example we are taught to celebrate in wine. And this I will abide by, to be the true, plain, and full scope and sense of this Father in this your choice alledged place.

CHAP. III.

A. B. C.

HERE I might as well have followed the Edition of *Pamelius*, which saith; *Sacrificium Patri seipsum primus obtulit*, He offered himself a sacrifice first, as that of *Erasmus*, which leaves out the word *seipsum*, but onely to avoid all exception, and the rather for that the sense is clearly enough the same without that word, at least for my purpose; which is to shew, that *Christ* did institute a *proper Sacrifice*, which was to continue in his Church.

S. EDWARD DERING.

Since that you inferre nothing out of the differencie of Editions, I have therefore no cause of answer to this

piece. But if you had vouched that of *Pamelius*, and argued upon his *seipsam*, you knew well that I have the much elder Edition by *Erasmus*, which is enough to controll *Pamelius*.

CHAP. IIII.

A. B. C.

ANd besides, *S. Cyprian* in this same Epistle had said the same thing, and in a manner the same words: for proving his intent by the example of *Melchisedec* his Sacrifice, he saith thus: *Quis magis sacerdos Dei summi quam Dominus noster Iesus Christus, qui Sacrificium Deo Patri obtulit, & obtulit hoc idem quod Melchisedec obtulerat, id est, panem & vinum, suum scilicet corpus & sanguinem? Who is more the priest of the most high God, then our Lord Jesus Christ, who did offer a Sacrifice to God the Father, and offered the same which Melchisedec had offered, that is, bread and wine, to wit, his body and blood.* Now to offer his body and blood is the same as to offer himself; and in this place I find no variety of readings; so as here again it is clear, that our Saviour did offer a proper Sacrifice such as *Melchisedec*. But lest any man should think our Saviours bread and wine to be no more then *Melchisedec*, he explicated himself, that our Saviours bread and wine was his body and blood, and a little after compareth them together, calling the sacrifice of *Melchisedec* the image and resemblance of the other: and that this resemblance did consist in bread and wine, *imago Sacrificii* (saith he) *in pane & vino constituta*, and that our Saviour did perfect and fulfill the same when he offered bread and wine, which was the night before his passion, when he took bread and blessed it, and gave it to his Disciples, and the rest, as followeth in the Gospel.

S. E D.

S^r. EDWARD DERING.

The place needs no variety of readings: it is plain enough except for your interpretation wherewith you do obscure it, by inferring more then you have ground for. You conclude for your advantage, but you want proof for your Conclusion. You say our Saviour did offer a *proper sacrifice*: Who ever denied it? You say this Sacrifice was himself: It is confessed. But this, that the Sacramentall bread and wine, being converted into our Saviours body and bloud, was sacrificed (which I see you intend in the last words, *He offered bread and wine*) when will you prove it? or rather why do you disprove it? For whilest you say he *offered bread and wine*, you do (against your will) conclude, that he did not as your Priests do, who have nor *bread nor wine* in your Sacrifice.

But you argue out of Cyprian, who saith, that in *Genesiper Melohisedec*--- *Imago sacrificii Christi in pane & vino constituta*, &c. The bread and wine of Melohisedec wherewith he refreshed Abraham, was an image of that bread and wine, wherewith our Saviour refresheth the faithful. Be it so: but you will say that Cyprian calleth here the Sacramentall bread and wine *Sacrificium Christi*, *Christi sacrifice*, that is no news: you have it confessed and allowed before, that the Eucharist may be said to be sacrificall *multis modis*, but when will you prove it to be so properly? This is that which you have undertaken, and is indeed the onely question.

Concerning this and the rest of Cyprians authorities here alledged, it must be remembered (as was said before

Chap. 2. S. 4.

fore) that his intendment is to prove that the Sacrament ought to be celebrated in wine, not in water alone, this is his whole intention through this Epistle; without dream or thought of your then unknown and unheard of *Transubstantiated* presence. Concerning *Melchisedec* and his offering, I shall have fuller cause to close with you anon.

CHAP. V.

A. B. C.

VV High point of the time when our Saviour did so offer, as also of his offering of bread & wine as aforesaid in Sacrifice is expressly averred by S. *Cyprian*, in the words following, to wit, that the holy Ghost did by *Solomon* foreshew a type of our Lords Sacrifice (*Typum Dominici Sacrificii*) making mention of an immolated host (or Sacrifice) and of bread and of wine, and also of an altar, and of the Apostles. They are all S. *Cyprians* words, who citing the place of the 9. of the *Proverbs*, taketh hold of the last words (*Bibite vinum quod miscui vobis, Drink the wine which I have mingled for you*) thus, he declareth the wine to be mingled, that is, he doth foretell prophetically that our Saviours chalice was to be mingled with water and wine, that it may appear that that was done in the passion of our Lord (that is, at the time, or beginning of our Saviours passion) which was foretold. Here you see again a clear proof of our Saviours sacrifice, whereof *Solomons* bread and wine was a type or figure, and likewise of the practice of the Church in offering both water and wine in the Chalice.

S. E. D.

S^r. EDWARD DERING.

Every proof of our Saviours Sacrifice shall passe for clear, whether it be such or not; because whether you do mean his propitiatory and proper Sacrifice of the Crosse, or the Eucharisticall Sacrifice or Commemoration of a sacrifice, instituted in his last supper, both wayes we confesse *Christs Sacrifice*: what need you therefore prove that which is not denied? But I espie another aim in your last line: you would inferre the antiquity of your practice of celebrating in your mingled wine and water. This is no more incident to your theam, then water is necessary to the wine. These *πάρεργα* shall passe by me without trouble; yet let me ask you what your faith is, in this point? when the substance of wine is turned into the substance of *Christs* bloud (as you believe) what then becomes of the substance of water which you beforehand did mingle with the wine?

CHAP. VI.

A. B. C.

ANd lastly, to conclude with S. *Cyprian* in this matter, answering an objection made, or which might be made, out of the practice of some who formerly did think that water onely was to be offered in the Chalice, he rejects that practice, saying, *In Sacrificio quod Christus obtulit non nisi Christus sequendus est: In the Sacrifice which Christ offered no man is to be followed but Christ.* So as nothing can be more clear then that in his opinion *Christ* did institute and offer a true and

D

proper

proper Sacrifice in his last supper : and that of his own body and blood, under the forms of bread and wine : and that he did ordain that the Apostles and other preists succeeding them should do the same : and that the Church did so practice and teach in S. *Cyprians* time. Nor do I see what can be said against the authoritie of his person or work by me cited, or the edition or reading, or what doubt can be made of the sense or his meaning.

SR. EDWARD DERING.

Your clofe of every period comes roundly off. You know what you would have, and you are sure to call for it in every conclusion, though nothing be in the premises from whence to inferre it. I will represent unto you *Cyprians* argument and your own. Thus *S. Cyprian : In sacrificio quod, &c.*

In the Sacrifice which *Christ* did offer, no man is to be followed but *Christ* :

Therefore no Sacrifice or celebration of the Lords supper without wine.

Your Argument runnes thus: *In sacrificio quod, &c.*

In the Sacrifice which *Christ* did offer no man is to be followed but *Christ* :

Therefore it is clear, that *Christ* did institute a true and proper Sacrifice.

Cyprians argument is good, yours is no argument at all.

CHAP.

CHAP. VII.

A. B. C.

THE next is *Eusebius Casariensis* in his work *de Demonstratione Evangelica*, lib. I. cap. 10. The title whereof is this, *τὴν λόγῳ μὴ καὶ ἡμῶν ὁμοίως τοῖς παλαιῶς θυμᾶν καὶ δύναι τῷ Θεῷ τὰ γὰρ παρὰ δίδου;* (that is) *Why was it not delivered unto us to offer incense and Sacrifice to God things of the earth as the ancients, or those of former times (that is, the Jews) did? and discouraging largely of the reason why they did offer beasts in Sacrifice, he saith, That they were signes or shadows of that great Sacrifice which was to be offered for expiation of the finnes of the whole world, which was Christ, of whom he saith that the prophets did foretell, that he was to be led to the slaughter like a sheep and like an innocent lambe, who being so offered and thereby paying the ransome due for the finnes of the whole world, both Jews and Grecians or gentiles, With great reason, saith he, his words are these, εὐχάρις τὴν τοῦ σώματος αὐτοῦ καὶ τοῦ αἵματος ὑπόμνησιν ὁσημέραι ἐπιπλύντες καὶ τῆς κρείττονος, καὶ τὰς παλαιὰς θυσίας τε καὶ ἱερουργίας ἡζητοῦντες, ἐκ ἐθ' ὅσων ἡγούμεθα καταπίπτεν ἐπὶ τὰ πρῶτα καὶ ἀδυνάτοιχα, σύμβολα καὶ εἰκόνας, ἀλλ' ἐκ αὐτῆν ἀλήθειαν περιέχοντα. (that is) With great reason we daily celebrating the remembrance of his body and bloud, and being made worthy of a better Sacrifice, and preistly function, then that of our ancestours cannot deem it fit to fall back to the former and weak elements, which were but signes, or shadows, yet containing the truth it self, or the substance. Of which I may say, that almost every word is a pregnant proof of what I intend, that is, of the truth and property of our Sacrifice, for first, &c.*

S^r. EDWARD DERING.

§. 2. *Almost every word a proof !* and that a *pregnant* one also ! How dull am I that cannot find and feel this quickness ! In the mean time I observe, that although the word *priestly* (*priestly function*) be like to do you no service here at all, yet to make a shew you have helped that into your English which you cannot find a fair and full authority for in the Greek : of which anon. The brief and true sense of *Eusebius*, here arguing against the Jews, is this ; The celebrating of the remembrance of our Saviours death and passion is a better Sacrifice and celebration, then that we should fall back to their weak elements which were but signes and shadows. More I see not here, yet since you offer to instruct me further, I hearken.

A. B. C.

§. 3. For first, here is expresse mention of the body and blood of our Saviour daily offered in remembrance of him.

S^r. EDWARD DERING.

§. 4. Give me leave to say, that this is either willfull fraud, or grosse mistaking. What? expresse mention? then the words are too plain to be disputed of. You say that *Eusebius* doth expressely mention the *body and blood of our Saviour daily offered in remembrance of him*. *Quo fronte? Quas fide?* Do not your own words here before vouched ἐπιτελοῦντες τὴν ὑπόμνησιν, &c. *Daily celebrating the remembrance of his body and blood,* confute

confute your fraud? what a crafty *Metathesis* of words is this? you chop in the word *offer*, and shift the place of the rest: and presently cry out *εὐχα*, you have found your late Romane faith in old *Eusebius*. But your legerdemain is not so fine a conveyance: you are espied; and therefore place the words as you found them, *Daily celebrating the remembrance of his body and blood*: out of which you can never draw any other, but the same faith which the Primitive Church and our present Church do both conspire in.

A. B. C.

§. 5. For the word *ἑπιτελεῖν* is a word *properly* pertaining to the action or function of sacrificing.

Sr. EDWARD DERING.

§. 6. The Grammarians must now be judge who argues aright in Divinity. This word *ἑπιτελεῖν* (say you) *doth properly appertain to the act of sacrificing*. This is *gratis dictum*, so let it be *gratis auditum*: said without proof, heard without belief. *Suidas* his *ἑπιτελέωμαι* will not force *ἑπιτελεῖν* *properly* to signifie any more then *to finish*, *to perform*, or *to perfect*. It is also *to celebrate* or *solemnly to perform*, for that is *to celebrate*. But never is it *to sacrifice*, unlesse the word following do so rule the sense, as in *Plutarch*, *ἑπιτελεῖν θυσίαν*, *to celebrate or perform sacrifice*. But in this place it cannot relate to sacrifice, unlesse you can make us believe that *ἑπιτελοῦντις τὸ ὑπόμνησιν*, &c. *celebrating or performing the remembrance*, ought rather to be in English

sacrificing the remembrance of the body and blood of Christ.

^a Lib. 2.

^a Herodian saith, αἰ ὑπεδέξατο ὁδε ἑπιτελεῖ He did not perform what he promised. Eutropius speaking of the younger Scipio, saith, that Asdrubal was afraid to deal

^b Lib. 4.

with him, ^b ὡς ἑπιτελοῦντος ἔργου, &c. as being a man

^c Luk. 13.

3².

ready to perform his work. Our Saviour saith, ^c ἰδοὺς ἑπιτελῶ σήμερον καὶ αὔριον I perfect cures this day and

to morrow. S. Paul speaking of Moses hath, ^d ἑπιτελεῖν τὴν σκηνὴν to finish the Tabernacle: (thus your Rhe- mist do translate) he saith not to sacrifice the Tabernacle, nor will these or any other places bear this propriety of sense which you pretend. Do not marre a good translation with a bad comment: for you have well translated in this place τὴν ὑπόμνησιν ἑπιτελοῦντες. as again do you in the tenth chapter, τὴν μνήμην ἑπιτελοῦντες celebrating the memorie or remembrance.

A. B. C.

§. 7. And the article τὴν, when he saith τὴν ὑπόμνησιν, sheweth the remembrance here spoken of not to be a bare or empty remembrance, by words onely or some slight action at any mans pleasure, but a solid, substantiall, and speciall remembrance, that is, by some publick and solemn action instituted and ordained for that purpose; such as was that of our Saviour at his last Supper, whereto it is evident here that Eusebius alludeth.

S. EDWARD DERING.

§. 8. Your inference here is (in all likelihood) more then was intended by Eusebius in that so common article
cle

cle πω, yet since a *solid, substantiall, and speciall remembrance*, is all that here you conclude for, I am ready for so much to joyn and consent with you in this period.

A. B. C.

§. 9. Secondly, here is expresse mention of a *proper sacrifice* and *priesthood*, or priestly function. For though the word *proper* be not here, yet the words θυσία and ιερεια do by their own proper signification, signifie a *proper Sacrifice* and *Priesthood*.

S^r. EDWARD DERING.

§. 10. I see you know the point in difference; and it is enough for me that you confesse the word *proper* is not in this authority: neither indeed is it in any other authority that you have brought or can bring. But (say you) the originall Greek doth signifie a *proper sacrifice* and *Priesthood*. Boldly asserted. How weak was *Bellarmino* (and all the rest of your Writers) who never knew before the full force of these words θυσία and ιερεια? *Bellarmino* will not say that θυσία must signifie a *proper Sacrifice*, though indeed he say thus near it, that it doth *properly* signifie a *sacrifice*. But if so be that originally this should be their *proper* sense; yet you are still to prove, that without a Metaphor such is their sense in this place; and lastly, that the Sacrifice here meant is as yours of the Masse. May not this *better Sacrifice*, here spoken of, be that ἀληθεια, the truth of types, our Saviours passion? and what is this then unto your *Mistall Sacrifice*?

Surely you are too adventurous. Is it necessary to take

take θυσία for a sacrifice *proper*? I wonder then that this dispute was ever raised, or being raised maintained so long. But I have been taught that θυσία comes ἀπὸ

^aDe Miss.
lib. 1. cap. 2.

^bJoh. 10. 10

τῆ θύφν, from *maētare*, to slay: and so your ^aCardinal confirms me, ^bὁ κλέπτης οὐκ ἔρχεται μὴ ἵνα κλέψῃ καὶ

^cMatth.
22. 24.

θύσῃ: you will not translate this that the *Thief comes to sacrifice*: your Rhemist have rendred it, *The thief come: he not but to steal and kill*: Again, ^cΟἱ ταῦροί μὲ καὶ ταῖς σιγῶν τεθνημένα, *my beeves and fatlings are killed*: you translate not *sacrificed*. Therefore if you will have your θυσία to be a *proper sacrifice* (as you pretend) you must make it appear in what part of your Masse this *maētatio*, this death (or *killing*, properly so called) doth consist: which I am bold to say is more then *Bellarmine* could or you can perform.

§. 11. In the next place you would have me to swallow your construction of ἱερωσία, and to believe it *properly* to signifie *Priesthood*. The sense of the place doth not admit your sense, nor hath the word any such propriety.

For the place, it is plain that *Eusebius* doth preferre the *Christian Sacrifice*, or to speak properly *Christs Sacrifice*, or in the words of *Eusebius*, τὴν ὑπόμνησιν, &c. *The remembrance of Christs body and blood*, (the celebration whereof he there calleth ἱερωσία) before all the typicall shadows among the Jews. This is all that *Eusebius* hath or intendeth here.

For the word ἱερωσία, you will strangely impone upon the ignorant, when you can perswade that it signifieth

eth proper priesthood. The truth is, that ἱερουργία is generally any manner of service and ministration of holy things. ^d Bellarmine doth controll Kemnitius for saying that ἱερουργεῖν is to sacrifice: He sayes, indeed, it is *sacrum facere*, but not *sacrificare*, to do or perform some sacred work, but not properly to sacrifice: and then tells you that ἱερουργία is in Dionysius, *sacrum ministerium*, not *sacrificium*, a holy ministry or function, or holy operation, not a sacrifice. Mark how S. Paul useth the word: ἱερουργοῦντα τὸ εὐαγγέλιον τῷ θεῷ, which your Rhe- ^e Rom. 15.
mist call sanctifying (not sacrificing) the Gospel of God. ^{16.}
Like as your Masses of Basil and S. Chrysostome, where you have τῆς λήτουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας, τὴν ἱερουργίαν, which is no more then holy service or operation (or at the most as there it is rendred consecration) of this ministeriall and unbloudy sacrifice.

Where, when, and with whom it ever was construed or taken for proper priesthood, I do expect from you who have affirmed it.

A. B. C.

§. 12. But besides the very comparison of our Sacrifice and Priesthood, and preferring them before those of the Jews which were true and proper, shews ours to be much more true and proper. For if the signes and shadows be true and proper, much more the truth and substance it self. And this very difference or comparison which he makes, shews plainly the reality of Christs presence in this Sacrifice: for otherwise our bread and wine would be but weak Elements or shadows as well, or more then those ancient sacrifices of the Jews, whereof yet he saith the contrary, to wit, that theirs were but weak elements and shadows, and ours the truth it self.

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S^r. EDWARD DERING.

§. 13. The comparifon here intituted by *Eusebius*, is evident by that attribute κρείττονος ἡσίας to confift in the *meliority* or betterneffe, nor in the *propriety* of the feverall *Sacrifices*. Although, indeed, the comparifon may here hold well in both kinds. For it is moft clear by this whole page in *Eusebius*, that the Sacrifice here by him preferred before all other, is that of our Saviour on the Croffe, not that of your Maffe on your Altar. Whereby (saith he) all former prophesies were fullfilled, even by him, who gave himself τὸ μέγα καὶ τίμιον λύτρον Ἰσρααλῶν ὁμοῦ καὶ Ἑλλήνων· τὸ τῷ παντὶ κόσμῳ καθάρσιον πάντων ἀνθρώπων ἀντίψυχον· *The great and precious ranfome for the Jews and Gentiles: that expiation for the whole world: that soul for all souls of men, &c.* and a little before this, to stop all exception, and to destroy all your collection, he plainly telleth you what this *better sacrifice* and *truer Hierurgy* is, where he saith, that the former things (which here he calleth the *former and weak elements*) were now all abolished, Δια τῆς τοῦ κρείττονος καὶ ἀληθοῦς ιερουργίας· ὅτι ὁ ὢν ὁ Χριστὸς τῷ Θεῷ· *By this better and true holy-service: This is the Christ of God.* Is not this plain enough? Why then would you transference unto your erroneous Maffe all this which by *Eusebius* is spoken peculiarly, and onely of our blessed Saviour? *Eusebius* (in the mean time) being as ignorant of your popish Maffe, and fleshly presence therein, as he was that you would translate his Greek ιερουργία into your English *Priesthood*.

A. B. C.

A. B. C.

§. 14. Thirdly, this *Sacrifice* and *Priesthood* did not cease with *Christ*, but the exercise, nay the dayly exercise thereof did then continue in *Eusebius* time, which was 300 year after *Christ*.

S. EDWARD DERING.

§. 15. Are you not ashamed with these poore reasons, so pittifully to beg the cause in question: you flourish out this peice of *Eusebius* into three pretended arguments. This is the last. Thirdly, *this Sacrifice and Priesthood did not cease, &c.*

As for *Priesthood*, it is not once named here, either in the Greek or Latine: But yet you can in your English turn *holy celebration of a remembrance* into a *proper Priesthood*. This is done with the same fidelity, as another *Anonymus* of your tribe: who producing that of *S. Matthew*, (5. 23.) *If thou bring thy gift to the Altar*, turns it thus, *If thou offer thy host at the Altar*. The Latine in both places both for him and you is *munus*, which he calles *host* or *Sacrifice*, and you call *Priesthood*, neither truly: nor ever so rendred by any other man, unlesse with purpose to deceive. You are not like to want proofs, who can create authorities for what you say your selves.

§. 16. As for the word *Sacrifice*, it is confessed that *Eusebius* hath it here. But as before *S. Augustine*, *Thom. Aquinas*, &c. do allow a *Sacrament* to be called by the name of what is thereby represented, can you think us so unwise as from hence to grant you your *dayly Sacrifice*? when your own English doth say, *We dayly ce-*

Anonymus
Eremita v.
the 4 car-
dinall vir-
tues of a
Carmelite
Fryer, pag.
26.

celebrate the remembrance of his body and blood? The difference between your *dayly Sacrifice*, and *Eusebius* his *dayly remembrance* is as much as between your person and your picture.

§. 17. You promised us a few strong arguments in this cause, instead of such (which ought to be quick, open, clear, and convincing) you bring a few weak inferences stretched by your own phansie, upon a few impertinent vouchers. For not one of these comes near your *Roman* sense, of sacrificing up by you the sonne of God in his entire flesh both body and soul, as you most desperately and most grossly do teach, and yet with these you do miserably beg the cause: nay you brag beforehand as if you had it already. ^a *It is clear* (say you) ^b *Again it is clear.* ^c *Expresly averred--- and a clear proof.* ^d *Nothing can be more clear--- nor do I see what can be said against.* ^e *Almost every word is a pregnant proof of what I intend.* These bold assertions, and many other in the following chapters, may passe for true with them who are so shallow as to be led by the noise and sound of your braveries, and are not solid enough to pierce the sense of your authorities.

^a Cap. 2.

^b Cap. 4.

^c Cap. 5.

^d Cap. 6.

^e Cap. 7.

CHAP. VIII.

A. B. C.

§. 1. **W**Hich is further confirmed in the ensuing discourse where he saith that these of ancient times of whom he spake, wanting better, did make use of those figures or shadows: but that we having received the truth and substance,

τὰ ἀληθῆ καὶ ἡ εἰκόων τὰ ἀρχέτυπα, by the greatly misterious dispensation of *Christ* shall not need theirs. And then explicating wherein this dispensation he spake of consisteth, and how God did lay the punishment due for our sinnes upon our Saviour, as chains, reproches, contumelies and scourges, making him a trophie or spectacle of execration, he saith thus, καὶ διὰ πάντα διόν τι θαυμαστον θυμῷ καὶ σφάζιον ἐξαίρετον τῷ πατρὶ καλλιστοτάμην· ἵνα ἡμεῖς ἀπάντων ἡμῶν ἀνένεγκας σωματίας, μνήμην καὶ ἡμῖν παραδὲς ἀντὶ θυσίας τῷ Θεῷ διηκτικῶς προσφέρειν. That is, *After all offering unto his father a wonderfull and most excellent Sacrifice for the salvation of us all, and delivering unto us also a remembrance to offer to God by a continuall course in Sacrifice.* So as here again he makes expresse mention of a Sacrifice to be offered continually, that is, dayly or without intermission (for so διηκτικῶς also signifieth) in remembrance of the Sacrifice which our Saviour *Christ* himself did offer.

ST. EDWARD DERING.

§. 2. Must I alway watch your translations? Your cause is bad and you would fain forge evidence to mend it. *Eusebius* hath μνήμην ἀντὶ θυσίας, which you say is *A remembrance by a Sacrifice.* This (you know) would make plainly for you. *Christs sacrifice* to be remembered by a *dayly Sacrifice.* That were Romish Doctrine indeed. But give *Eusebius* true English for his true Greek, and then it is *A continuall remembrance instead of Sacrifice.* And this is plain for us.

Ἀντὶ is *For*, instead of, in the room, in the place of another person or thing. * μὴ ἀντὶ ἰχθύος ὄφιν; will he ^{a Luc. 11.} for a fish give him a serpent? *Archelaus* did reigne in ^{11.} Judea ^{b Matt. 2.} ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ in the room of his ^{22.} father.

father Herod. So Christ gave his life ἄνθρωπον ἀντὶ πολλῶν
^{c Matt. 20.} *a ransom for many.* Thus your *dayly* and continuall
^{28.} *Sacrifice* is reduced to *Eusebius* his *dayly remembrance*,
^{Mar. 10. 45.} in the *stead*, or in the *room* of *Sacrifice*: so your *con-*
firmation from hence hath weakned your *cause*.

A. B. C.

S. 3. Which he goeth on confirming thus— πύτη δὴτα τοῦ
 δώματος πάλιν μετέλειπε ἐπὶ τῇ τραπέζῃ· ἐκτελεῖται δὲ σμικρόλυσιν τῆς τοῦ σώματος
 αὐτοῦ, καὶ τῆς σαρκὸς αἱμάτων· καὶ δεσμεύει τῆς κωνῆς διαθήκης παρεληφόντες,
 πάλιν ὑποτῇ προφήτου Δαβὶδ παιδευόμεθα λέγειν, Ἠπίμασας, &c. that
 is, *Being instructed by tradition to perform the memory of*
that Sacrifice upon the table, by the signes of his body and bloud
according to the Laws of the new testament, we are taught by
David the prophet to say, Thou hast prepared, &c.

S. EDWARD DERING.

S. 4. How comes this word *tradition*, out of this
 Greek? But to the question. Here is a *memory* to be
 performed: and that upon a *table*: and that by the
signes of his body and bloud. You plead well for us: if
 you had not brought this place, I had (anon) pro-
 duced it against you.

A. B. C.

S. 5. *Thou hast prepared a table for me against those that*
afflict me, thou hast anointed my head with oyle, and how ex-
cellent is my chalice? which place of the *Psalme Eusebius* ex-
 poundeth thus to our purpose, Διαρρήδων γυνὴ ἐν τέτοις καὶ τὸ μυστικὸν
 σημαίνεται χρίσμα, καὶ τὰ σμικρὰ τῆς Χριστοῦ τραπέζης δώματα, δι' ὧν καλ-
 λισθῶντες

λιβέντες, τὰς ἀναιμὰς καὶ κοινὰς αὐτὰς καὶ ἁγίας δούλας διὰ τῆς πί-
 τῆς ἀπὸ πάντων προσέχουσιν Θεῷ, διὰ τῆς πίτῆς ἀναιμὰς ἀρχαίας αὐτὴς δι-
 δάγματα : In this is manifestly signified, the mysticall action,
 and the venerable or dreadfull Sacrifices of Christs Table, by
 which, exercising a most high office of priesthood, we are
 taught by the most high priest of all Priests, to offer unto the
 God of all, unbloudy, and reasonable, and in that respect most
 pleasing Sacrifices throughout the whole course of our life.
 Thus he : manifestly teaching what we intend, and proving
 the same by the testimony of the holy prophet David. First,
 he makes mention of our Saviours body and bloud upon the
 Table, in memory of that great Sacrifice upon the Crosse: Then
 to shew that this is a Sacrifice, he useth the proper words of a
 Sacrifice, which are θύμα and θυσία* and to shew that the Table
 he speaks of is an altar he joyns it with the word θύματα thus,
 τὸς Χριστὸν τραπέζης θύματα. Then he useth the word καλλιεργῆτες,
 which is a most proper word signifying the exercise of Priest-
 hood in a singular manner : and the words προσέχουσιν joyned
 with θυσία, which is as properly said as can be of offering a pro-
 per Sacrifice. Lastly, he saith that the Sacrifice or thing offer-
 ed is unbloudy and reasonable, and therefore most pleasing to
 God, which no man can understand otherwise then of our Sa-
 viour offered in Sacrifice in an unbloudy manner, and so as
 that he enjoyeth the free use and exercise of his reason and ra-
 tionall faculties even then when he is offered.

ST. EDWARD DERING.

§. 6. Eusebius doth indeed speak of unbloudy and
 reasonable Sacrifices : but in your Masse, you offer (as
 you say) the absolute naturall body and soul of Jesus
 Christ the eternall sonne of God. How then ? do you
 sacrifice corpus exsangue, a blondlesse body ? No,
 you professe that your Sacrifice is ἀναιμῶτος, unbloudy-
 ed,

ed, that is, no gushing, issuing, or appearing of blood: but you dare not with *Eusebius* here say that it is ἀναμωσ, that is, *without blood*, deprived, destitute, utterly void of blood, as the word ἀναμωσία doth plainly signifie; a privation or utter absence of blood. If you do, then farwell your doctrine of *Concomitancy* in the bread, and of *Transubstantiation* in the wine. If otherwise you will hold them; and that whole *Christ* (body & bones, blood and soul) is under the *species* of bread; How then are you of *Eusebius* faith, who doth here plead for sacrifices *without blood*, ἀναμωσ θυσίας? and to take off all doubt of such sense as you would impose, within very few lines, he calleth these ἀσωματες θυσίας, *unbodied sacrifices*: So that in *Eusebius* time the Christian sacrifices had *neither body nor blood*, but were void of both. A strange blindness, or a blind boldness in you, to produce authorities so strong against your own cause.

§. 7. Again, you affirm here the reasonable soul of *Christ* to be in your Sacrifice, which can never be if you confesse with *Eusebius* ἀναμωσ θυσίαν, a *bloodlesse sacrifice*, for when you speak of *Rationall faculties*, I am sure that πᾶν ἀναμωσ ὅτιν ἀψυχον where *no blood is there is no life*: You would pretend proof out of the word *reasonable sacrifice*; but you must be put in mind that *Eusebius* hath λογικὰς not ἐμψυχὰς θυσίας, *reasonable, not living sacrifices*. No man (say you) can understand this otherwise. Did not *S. Paul* teach otherwise? or do you think that *Eusebius* had not read *S. Paul*? if he had, why may not *Eusebius* allude unto that of *S. Paul*, where speaking of a *living sacrifice*, he telleth

leth us, it is our *reasonable service*, *ἡσίου ζῶσαν, λογικὴν λατρείαν*. So that *Reasonable service* in S. Paul, is *Reasonable sacrifice* in Eusebius.

§. 8. Every man doth abhorre them who are ἀνθρώποφαροι, *men-eaters, Cannibals*. Yet you think it no impiety to be θεόφαροι, *God-devourers*: nor any impossibility to be ψυχοφαροι, *Soul-eaters*. Forbear, forbear this carnall barbarisme of eating our Saviours body thus *Capernaitically*: or else shew how his body and the free use and exercise of his reason, and rationall faculties, can be between your teeth without a sensible soul also to feel what you tear with them.

§. 9. You make too much of καλλιεργῆντες when you construe it, *exercising a most high office of Priesthood*. Καλλιεργεῖν is no more then *prospera sacra facere, to perform holy things happily*. So καλλιεργεῖν is *to work well, or to perform a fair or good work*. In a second sense καλλιεργεῖν may be *to sacrifice*, and then it signifies *to sacrifice well*, and that is all. For indeed the word is more generall then to be restrained, among holy actions, onely to the particular act of sacrificing; it signifieth the performance of all manner of sacred service.

So ^b Herodian hath καλλιεργῆσαι, and ^c τῷ Θεῷ καλλιεργεῖν. ^b Lib. 2. sub Severo. ^c Lib. 5. sub Heliogabalo. Therefore how I may find in this word all that sense of *exercising a most high office of Priesthood*, as you have Englished it, and where I may find that it is *a most proper word signifying the exercise of Priesthood in a singular manner*, I pray instruct me by your next. In the mean time I wish you would force Eusebius to speak

no more in English then in his own language. But (alas) something you must say, and your timber is so crooked that it cannot be measured by a streight line.

§. 10. Lastly, There is one word more in this voucher from *Eusebius*, which I must not passe over. *Bellarmino* (as before alledged) will assist me, if I put you in mind that *Altar* and *Sacrifice* are relatives, proper to proper, and improper to improper. Inso-much that he fixeth this ^d *sine Altari non potest sacrificari*: No Altar, no Sacrifice. So your Canon law, ^e *Sacrificia non nisi super Altare--- offerantur*: Let not sacrifice be offered but upon an Altar. *Ledesma*, ^f *Missa est veri & proprii nominis sacrificium, ergo necessario requirit altare super quod offeratur*: The Masse is a Sacrifice of a true and proper name, therefore it necessarily requireth an Altar whereon to be offered. So *Paludanus Soto*, and all of you that I have heard. From hence I observe that a Table proper and a Sacrifice proper cannot relate, why then did not you avoid this place of *Eusebius*, where τῆς Χρῆστῆς τραπέζης θύματα, the sacrifices of Christs table, do unavoidably conclude that your authour did mean such Sacrifices as were performable at a Table, which yours are not: for you can never prove that Sacrifices properly so called were ever celebrated at a Table properly so called.

^d De cultu
Sanctorum,
l. 3. cap. 4.
^e De consec.
dist. 1. c. 11
^f De eucha-
ristia c. 20.

those of the Jews, (and contrary to yours also) to be in themselves *spirituall*: and in the Circumstance of celebration, *tied to no place or places*, and that in qualitie they are *pure and clean*, and that in the persons celebrating they are *universall*, * *From the rising of the sunne even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered to my name, and a pure offering.* This offering or sacrifice here meant, is to be celebrated *ἐν παντὶ τόπῳ*, in every place: but yours onely where an Altar is, and that prepared with many circumstances, as *Ledesma* delivers. Yours is tied to a morning exercise, this free at all times and seasons, as before you alledged *ἀπὸ παντὸς βίου*, throughout all ones life.

§. 3 But to shorten (as much as I can) the trouble which you multiply more by weak impertinencies then by any strength of proof, let *Eusebius* who vouch-ed *Malachy* expound him. He saith that *Malachies* *ἐν παντὶ τόπῳ*, in every place, is as much as not at *Jerusalem* (which was then their sole place for sacrifice) *μηδὲ ἀπορισμῶς ἐν τῷ δὲ τῷ τόπῳ*, neither definitively (saith he) in this or that place : but yours is defined to the Altar. This *καθαρὰ θυσία*, which you call *clean sacrifice*, and our translation *pure offering*, is there by him affirmed to be *τὸ δὲ ἐν χεῖρὶ θυμιάμα*, the incense of prayers, and a sacrifice not by bloud, ἀλλὰ δὲ ἔργων ἠθικῶν, but by religious works and duties.

Again, in this very place by you alledged, as soon as ever he hath repeated the words out of *Malachy*, he addeth what you have drawn out, *Θύομεν*, &c. Therefore we

we sacrifice to God the sacrifice of praise. Thus *Eusebius* expoundeth *Malachy*, and is not this an *improper sacrifice*? if it be not, tell me what you mean by your *proper sacrifice*, if there be none *improper*?

§. 4. You will say, that being a Protestant I do *de-*
*tor*t the sense from a reall to a *Metaphoricall Sacrifice*. Is it possible that men should be so mad for superstition that they will *de*tort this text to a *proper sacrifice*? and wilfully will not see, that it is impossible for the Prophet or for *Eusebius* to mean so? Are not the very next words in *Eusebius* (after this by you avouched) plain words for a spirituall and *improper Sacrifice*? and doth he not conclude this chapter, and this whole book in a few lines after? wherein, as if he would crown this text of *Malachy* with an ample Commentary, he reckoneth up all these severall sacrifices in a few lines: *A broken spirit: an humble and contrite heart: the sweet-smelling fruit of all virtue and divinity: the incense of prayer: the remembrance of that great sacrifice, according to the mysteries delivered to us: thanksgivings for our salvation: offerings of religious hymns and holy prayers: and consecrating our selves to God and Christ in soul and body, a chaste body, and a refined soul.* Thus *Eusebius* doth magnifie our Christian duties, dignifying all with the high title of *Sacrifices*; yet in all this not once dreaming of a carnall presence as you do: which if he had believed, how could he have omitted that which he rather would have gloried in? nay, how could he have confined himself so short, as to call it but *τινὸν μνήμην τοῦ μεγάλου θύματος*, *the memory of that great Sacrifice*? if so be Christ himself were bodily present?

§. 5. Yet you rave for a *proper Sacrifice*, and if a

^b De Miss.
lib. 1. c. 10.
^c De Miss.
lib. 1. cap. 2.

Protestant do shew with *Eusebius* that which cannot be other then a *Metaphoricall Sacrifice*, you will slander him beforehand with *detortion* of *Eusebius*. Was *Bel-larmine* a Protestant? I would he had been (unhappy man! how great pains he took to misse his way? and with how much learning he unlearned his own salvation!) He your great *Achilles*, even upon occasion of this very text of *Malachy* doth affirm, that prayers, prayes, good works, &c. ^b are *sacrifices improperly so called*, which is the same as to say they are *Metaphoricall*. He saith again, ^c *Nomen & ratio Sacrificii propriè non convenit invisibili oblationi*: The name and nature of a Sacrifice properly doth not belong to an invisible offering. Now I (poore Protestant) do take prayers and praises to be invisible oblations; yet you promise here by and by to *detort* this sacrifice of praise, and to shew that it doth mean a *proper sacrifice*. And when that is done, perhaps you will shew that *Christs Table* (before spoken of) is a *proper Altar* also. But when you go about it do not endeavour to *detort* both the sense and words of your Authour, and then prove what you can.

§. 6. In the mean time here is a word *detorted*, if I be not much mistaken: you construe *ἡν καὶ ἐν ᾧ*, a sacrifice in which God is. The Latine hath no such sense, though printed within these ten or twelve years at *Paris*, nor hath any other man (I believe) beside your self ever translated it so. I deny not but that *God is all in all*, and in that extent he is in our prayers, prayes, Sacraments, virtually, powerfully, spiritually: but you will have him in your sacrifice *circumscriptivè*, confined and limited in all and every fragment of your Host.

How

How else, and in what manner, do you mean that God is in your sacrifice more then in our Sacrament? The meaning of *Eusebius* was no more, but that our Sacrifice is a *Divine Sacrifice*, and the common English and Latine of *θεῖος* is *Divine*. *Aristotle* saith of Poetry, *θεῖον ἢ ποιητός*, Poetry is a *Divine thing*: so *Suidas*, *θεῖος λογματοῦν*, *Divinely to determine*.

CHAP. X.

A. B. C.

§. 1. **B**Ut to shew that *Eusebius* here meaneth a proper Sacrifice, he speaketh presently of an improper Sacrifice, such as *David* speaks of, a contrite heart: and he saith we offer this also, but he calleth this offering of incense: nor doth he use the word *θύσασθαι* as before; but the word *θυμιασθαι*, *καὶ δὲ θυμιασθαι τὸ προσκυνεῖν θυμιαμα* we offer the propheticall incense, and explicateth himself of Prayer. But to conclude, he distinguisheth them both most perfectly in these ensuing words, *ἐκὼν καὶ θύσασθαι, καὶ θυμιασθαι ποτὲ μὲν πρὸς μνήμην τοῦ μεγάλου θύματος καὶ τὰ πρὸς αὐτὸ προσκυνεῖν καὶ μυστήρια ἐπιτελεῖν καὶ πρὸς σωτηρίαν ἡμῶν εὐχαεῖσθαι δι' ἐντελῶν ὕμνων τε καὶ εὐχῶν τῷ Θεῷ προσκυνοῦντες ποτὲ δὲ σφᾶς αὐτοὺς ὅλῳ κατεργάζεσθαι αὐτῷ σῶμα καὶ ψυχὴν ἀνακείμενοι* that is, *Therefore we do both offer Sacrifice, and incense; one while indeed celebrating the memory of that great Sacrifice, according to the mysteries by him delivered, and offering the Eucharist for our salvation to God with devout hymns and prayers: Another while wholly dedicating our selves, and casting our selves prostrate, body and soul, to him and to his high Priest the Word*. Where it is evident to any man that understandeth Greek, that by the particles *καὶ*, and *καὶ*, the former part of the sentence, where he speaketh of celebrating the memorie

of that great sacrifice, and offering the Eucharist, hath reference to the former word θυσιῶν, which doth properly signifie *sacrificing*; and the latter part of the sentence to the latter word θυμωσῶν, which signifies *offering of incense*: which is as much as if he had said, We then offer Sacrifice when we celebrate the memory of that great Sacrifice, and offer the Eucharist: and we then offer incense, when we dedicate our selves wholly and prostrate our selves both body and soul to God. And this will be yet more evident, if we consider that when he had explained the place of *Malachy*, of offering a clean Sacrifice according to the new Testament, he makes as it were an objection to himself, that a *contrite spirit* is called a *Sacrifice* by holy *David*, as if that might be thought to be the *clean Sacrifice*, which he spoke of out of the Prophet *Malachy*; and answers it by saying, That we do also offer that kind of Sacrifice, calling it not by the name of *Sacrifice*, but *incense*: and this he saith we offer by holy conversation and prayer; and thereupon immediately concludeth his discourse with this sentence by me now alledged, wherein (as I said) he doth most perfectly distinguish these two kinds of sacrifices, *proper* and *improper*, *externall* and *internall*; or indeed, to use his own words, *Sacrifice* and *Incense*. So as this may satisfie any reasonable man for as much as concerneth *Eusebins*.

SR. EDWARD DERING.

§. 2. Βελλεροφόντης τὰ γράμματα. Good *Bellerophon* who wrote this for you, and made you believe it would help your cause? Surely you have gotten some protestant to write this paragraph, for this place of *Eusebins* is quick and pregnant against your bodied *Sacrifice*. Belike you foresaw that having produced some peices of this treatise in *Eusebins* (distant enough from what you would prove) in way of answer this would have

have been returned to you : and therefore by way of a strange anticipation you would seem first to own it, though it carrie a direct adverse-sense to your Romish carnality of presence. But the seaven Aphorismes out of *Bellarmino*, and the formerly vouched sentences of *S. Augustine*, *Lombard*, and *Aquinas*, do turne aside any impression which you can make upon our faith (though you should argue much stronger then hitherto) yet this pretended argument must also have an answer.

§. 3. *Eusebius* (say you) doth most perfectly distinguish these two kinds of Sacrifices, proper and improper, externall and internall. Most perfectly ! yet here is no mention at all of proper, improper, externall nor internall : surely then, this is most imperfectly said by you. But *Eusebius* (you say) doth mention Sacrifice and incense : so doth all the world, *multis modis*, many wayes ; we sacrifice, but never once in your Romish sense. *Eusebius* doth indeed pursue the text of *Malachy*, and the prophet speaking of both (*In every place incense and a cleane Sacrifice*) the Sacrifice (saith *Eusebius* immediately upon the words of *Malachy*) is a Sacrifice of praise : A Sacrifice of a contrite Spirit, of an humble and broken heart. Will this serve for your proper and externall Sacrifice ? we do also (saith *Eusebius* following the same Metaphor) burn incense, offering the sweet-smelling fruit of Theologicall virtues, and prayers, &c. What saith *Eusebius* in all this, but absolutely different from the faith of your Sacrifice : which had he believed, now was his time to have come forward, and have told the Jews, that in stead of their one altar we have many altars : In place of their annuall Sacrifice, we have daily : In room of their Paschall lambe, we do Sacrifice the
G lambe

is admirable to one that considereth how our Saviour Jesus the appointed of God, doth to this very day, according to the rite of Melchisedec perform the office of Priesthood among men by his ministers. For even as he (that is, Melchisedec) being a Priest of the Gentiles, is no where found to have used corporall Sacrifices (that is to say of beasts) but onely blessing Abraham with bread and wine, so after the same manner our Saviour and Lord himself indeed first, then the priests coming from him, over all nations exercising the spirituall Priesthood according to the Ecclesiasticall laws (or rites of the Church) by bread and wine do obscurely represent the mysteries of his body and blood, Melchisedec foreseeing them by the Divine spirit, and using before-hand the figures of what was to come after. What can be more clear? The prophesie of David fulfilled by the exercise of Christs priestly function offering bread and wine, first by himself in his own person, then by his Priests succeeding him. And this among all nations, this Priesthood and Sacrifice being prefigured in the person and sacrifice of Melchisedec: His sacrifice being bread and wine, and ours the body and blood of our Saviour contained under the accidents of bread and wine, for so doth the word *σῆμα* signify, which is here used. It is therefore evident by this, that Christ did at his last supper offer and institute the proper Sacrifice and Priesthood of the new Testament. Nor can any man with reason doubt thereof: yet because I see that unwillingnesse to believe the truth makes men stick at toys many times, I reflect upon two words which perhaps a man may take hold of to misunderstand. *Eusebius*. The one is where he saith Melchisedec did not use Corporall Sacrifices, the other where he calleth our Saviours Priesthood spirituall. But his meaning is clear, that by Corporall Sacrifices he understandeth sacrifices of beasts: such as *Aarons* were: which therefore a little before he called *συναντι λατρεία* according to the property of the greek word *σῆμα*. And it is clear that he speaks in this sense, for he affirmeth that Melchisedec used bread and wine: from whence may be gathered the meaning of that other word (spirituall

^a Saving blood, you should say, *σωτηρία αἵματος*.

^b You offer (as you teach) no bread nor wine.

preisthood, to wit, that it is clean another kind from that of *Aaron*, which was a carnall and bloody preisthood, and of the same kind with *Melchisedecs*, which was in some sort spirituall: But our Saviours is much more spirituall, for his sacrifice was not bare bread and wine as *Melchisedecs* was, but his body and blood, which had and hath a spirituall manner of being under the accidents of bread and wine; not using any corporall sense or facultie, but onely those of his soul: as I signified before when I shewed why *Eusebius* called our sacrifice *εὐδα λογική*, that is, a *reasonable* or *intelligent sacrifice*: for so ours is indeed. And so though it be a reasonable or intelligent sacrifice, and spirituall also, for the spirituall manner of being which our Saviour hath there; yet it is a true and proper Sacrifice, as I have made it clearly appear by *Eusebius* his whole discourse, with whom having now done—

S^r. EDWARD DERING.

§. 2. You have a worse fate then *Bellerophon*, he but once did carry his own condemnatory letters, you severall times do make your own rods. I could pittie you, if you were not of age, to see what your self do doe: And yet as you are I am sorry for you, not that you bring this (which otherwise I had produced against you) but because you flatter your own misconceit so farre, as to imagine this authority to stand on your side, which is indeed unanswerably against you, you find your self pinched, and do strive to pull out the thorns which your self have stuck in your own sides. You bring in *Eusebius* saying thus,

§. 3. *Even as Melchisedec is no where found to have used corporall sacrifices, but blessed Abraham with bread and wine: so our Saviour and all preists by him exercising*

τρεῖς μα-

πνευματικὴν ἱερωσίαν, a spirituall priesthood, (say you) do by bread and wine obscurely represent the mysteries of his body and bloud. What a strange encouragement and a strong confirmation is this unto a protestant, that he finds his adversary slain with a sword of his own unsheathing? what strange self-flattery and a strong self-abusing is this in you, that when you lie groveling and wounded, yet you will bragge as if for victory? immediately upon these words of *Eusebius*, you make your usuall flourishes: *what can be more clear? It is evident: No man can with reason doubt, &c.* Examine your self (man) whether you be not on the protestant side, you plead so well for us.

§. 4. You say that *Melchisedecs* sacrifice was bare bread and wine, yours is more then so: so is ours, not a bare or empty remembrance, by words onely, or some slight action, but a solid, substantiall, and speciall remembrance. You say, that *Aarons* was a carnall and bloody priesthood? why so, because (I trow) he sacrificed bodies of flesh and bloud. But yours (say you) is spirituall, for the spirituall manner of being which our Saviour hath there: and so say we. Take heed you have no blame for this, or rather stand fast unto it, and reap the joy comfort and credit of yielding to truth which is too strong for you.

§. 5. As before I gave *Cyprian* for *Cyprian*, so ^{chap. 2.} would I now render you *Eusebius* for *Eusebius*. But ^{§. 5, 6, & 7.} you having brought nothing of weight out of him to fortifie your own opinion, nay most of that you bring being clear enough against you; I may spare that care: and the rather because I have already given you some passages of *Eusebius* in way of explanation of those

pieces which you have brought: yet you shall not passe without a retort of somewhat out of him also, though but little.

Lib. I. c. 6.

As first where he saith, that unto *Iesus Christ the only Lord*, an Altar ἀναιμάτων ἔ λογικῶν θυσιῶν, of bloudlesse and reasonable sacrifices, is erected according as the new mysteries of the new Testament do require: here he nameth sacrifices in the plurall number, and all of them (as before observed) ἀναιμάς, void of bloud, whenas, on the other side, you preach that all yours are but one, and that the very bloud of our Saviours naturall body is really therein.

After this he saith that God is not to be sought in a corner of the world, nor in the mountains, ἢ τινὶ χερσπονή- τοις ναοῖς, or in any temples made with hands, or with sacrifices, but διανοία καθαρωτάτῃ ἔ νῶ διαγωγῇ, ἐ σωφροσύνῃ, ἔ τῷ κατ' ἀρετὴν βίῳ, δόγμασι το ὁδοῖς ἔ ἐπισκοπῇ, in a most pure understanding and clean mind, with temperance, and a life according to virtue, and with right and religious opinions. But you say with proper sacrifices, unto which you must necessarily have Temples and Altars made with hands.

Lib I. c. 10.

Thirdly, having again mentioned ἀναιμάς ἔ λογικὰς θυσίας, Sacrifices without bloud and rationally (which are every where of every man taken for spirituall and improper) he proceedeth saying, The oracles of the Prophets do declare ταύτας τὰς ἀσωμάτους ἔ νοεράς θυσίας, these unbodied, and intellectuall sacrifices to be the sacrifice of praise, invocation, lifting up of our hands, a contrite spirit:

rit: All which being Divinely foretold, are at present performed by all the world as the truth of that prophesie doth shew — saying, From the rising of the sunne, even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered to my name and a pure offering. Therefore we do sacrifice unto God the sacrifice of praise, &c. Thus Eusebius, and thus he bringeth in, and thus pursueth the text of Malachy, without once imagining or reflecting upon a proper Sacrifice: which had he believed he could as well *totidem syllabis* in expresse words have called it a proper sacrifice, as in that place by you alledged, he called our Saviour *κύριος σωτήρ*, the Lord properly so named. Mal. i. 11. Lib. 5. c. 3.

Lastly, because you find Melchisedec a preist in holy Record, and that he being a preist brought forth bread and wine, wherewith saith Eusebius (as you also have vouched him) he blessed Abraham, therefore somewhat too rashly you conclude, that he sacrificed bread and wine, whenas the comparison between Melchisedec and our Saviour holdeth, as Eusebius giveth it, in that neither of them did celebrate *ἱερατεῖα σώματος*, with corporall Sacrifices, but both of them *ἱερατεῖα πνεύματος ἁγίου*, performing a spiritual holy function: which kind of service Eusebius calleth (as many other Fathers do) *ἱερατεῖα νοῦ*, Sacrifices rationall & intellectuall, without body & without blood: yours are not such. The cōparison in Eusebius holdeth further also, that as Melchisedec the preist of the most high God did refresh Abraham the father of the faithfull with bread and wine. Gen. 14. 18. Rom. 4.

wine, εὐλογῶν, *bleſſing him*, as *Eusebius* hath it out of the text: so our *Saviour* πάντων ἀνώτατος ἀρχιερεὺς, *the Supreme high preist of all*, and *God himself*, doth bleſſe and refresh all his faithfull children (who being in ſucceſſion of the ſame faith are ſpiritually the Sonnes of *Abraham*) with bread and wine conſecrated to a moſt high myſterious and holy uſe: wherefore his miniſters or prieſts (call them which you will) for their office is here (in your laſt voucher) limited to a ſpirituall function, they (I ſay) in *Eusebius* words, οἶνον καὶ ἄρτον τῆς σῶματος αὐτοῦ καὶ τοῦ ſωτηρίου αἵματος ἀνιſτῶνται τὰ μυστήρια, *do by bread and wine obſcurely repreſent the myſteries of his body and ſaving bloud*. Thus farre of the compariſon between the two prieſthoods of our *Saviour* and *Melchizedec*: thus purſued by *Eusebius*, and no further.

As for that which your Romane Religion would from hence eſtabliſh, and you plainly ſhoot at, it is inconfiſtant both with the compariſon made by *Eusebius* and with holy Writ. The compariſon being both in holy *David*, *S. Paul*, and *Eusebius*, made between their
 c. 11. §. 1. Prieſthoods, not between their Sacrifices. *Melchizedec* you ſay was *bare bread and wine*, you dare not ſay your own is ſo, nay you dare not ſay it hath any bread or wine therein: you ſay (but the text is ſilent) what *Melchizedec* did offer: *Eusebius* ſaith he never uſed any *bodily ſacrifice*, ſωματικαῖς θυſίαις, which you would wipe away as if he meant of *beaſts to be ſacrificed*. Come back to your Logick, or rather come forward in Divinity, and remember that bread and corn are and
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have bodies, unlesse you will deny S. Paul, saying, *Thou* ^{1. Cor. 3. 7.} *sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body.* But Eusebius doth mean that Melchisedec did neither sacrifice any kind of body, nor any bodily thing, for the English of *σωματικὸς* is *bodily*: which he accounted bread and wine to be as well as oyl, which in a few lines before he calleth *σωματικὸν ἔλαιον*, *bodily oyl*, meaning because it hath a bodily substance. And in that respect Eusebius who said that Melchisedec used no kind of *bodily sacrifices*, saith expressly, that he used no other sacrifices at all but (as in the place by you alledged) *spirituall*, for his words are in the same Chapter, *ὁ δὲ Ἰουζαὺς καὶ ἀπονδῶς τῷ ὑψίστῳ ἱερεῖτο Θεῷ*, *He exercised priesthood to the most high God, neither by Sacrifices nor by immolations*; that is, he then neither sacrificed by *maceration* or killing of beasts, for that is *θύειν*, nor so much as by offering up any *liquid thing*, for that is *ἀνένδεν*, *libare vino, lacte, aut simili liquore: to sacrifice with wine, milk, or such liquor.*

You may find the word often in the Septuagint *σπονδὴ αὐτῷ*, for which your *Doway Bible* hath *liba-* ^{Lev. 23. 13.} *ments*, our English much better and more intelligible, the *drink offering*. So (beside divers other places) you may read in *Jeremy*, where the women answer the Prophet, that they will *poure out their drink-offerings to the Queen of Heaven, &c.* which your *Doway books* call ^{Jer. 44. 17, 18, 19.} *offering of libaments*, the Septuagint *σπονδῶν σπονδῶν*, *libare libamina*, saith your *Vulgar Latine*: that is, to

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offer

Deut. 32.

38.

offer liquid offerings, which were for the most part wine, and these kind of sacrifices are called *libations* or *drink-offerings*: as is most clear in the song of Moses, *Where are their gods? their rock in whom they trusted, which did eat the fat of their sacrifices?* ἔβητε τὸ οἶνον τῶ σπονδῶν αὐτῶν, and drank the wine of their drink-offerings? or as your darker Translation, and drank the wine of their libament? So that plainly σπονδῶν was an offering onely of liquid things, and that chiefly of wine.

Strom. l. 6.

Clement of Alexandria speaking of a Sacerdotal officer among the Egyptian ritually, saith that he carried τὸ σπονδεῖον, *Calicem ad libandum, the Cup, or Chalice, for the liquid Sacrifice.* Aristophanes hath, *Hac libo, hoc eadem cibo: These I offer, and the same I drinke of.* The words are ἔσπενδον καὶ κπίνω.

Achareuses.

Wherefore laying together these pieces of Eusebius which all follow one another, you will find that Melchisedec here did neither kill nor offer in sacrifice any solid nor any fluid substance nor any bodily thing, not so much as have bread and wine, he did neither sacrifice, immolari, nor libare: ὁ δὲ ἱερεὺς ὁ σπονδαῖς, but exercised a spirituall Priesthood, agreeable to the holy Text, which saith protulit, not obtulit, ἐξήνεγκεν, he brought forth, not he offered bread and wine, and that was also to his own inferiour Abraham: whom the text saith he blessed, ἔβλογεν τὸν Ἀβραάμ, which is all the exercise of Priesthood in this story expressed.

CHAP. XII.

A. B. C.

S. 1. ----- **W**ith whom having now done, I come to S. *Augustine*, with whom I must be a little the larger because his authority is acknowledged undeniable. This holy Father and Doctour therefore is so clear in this point, treating it so often, and upon so many severall occasions, that I am content to let the decision of the controversie rest wholly upon his authoritie.

S^r. EDWARD DERING.

S. 2. S. *Augustine* (say you) is acknowledged undeniable, and you will put the full Decision of this controversie unto his authoritie. Is S. *Augustine* undeniable? How farre do you mean? Undeniable with us, with you, or with both? Do we, or do you *Furare in verba*? take faith upon his credite? *Augustine* was a great and most pious Father. And if we judge by his undoubted works, the freest from errour and stain of any father among them all. *Amicus Plato, &c. Plato is my friend, &c.* So say I of S. *Augustine*, He is a Father of great authority, but Truth is a better friend: by truth I mean the word of Truth, the holy Scripture, and I must also have leave to prize, *Multorum atque magnorum consentientes sibi* vinc. liv. cap. 38. *sententias Magistrorum*, the concurring judgement of many great ones before any one, even S. *Augustine*.

We on our side cannot admit his division of the ten commandments, whereby the two first are joyned into one, and the last preposterously is parted into two:

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which

which yet you follow, and do exceed by using most audacious sacrilege, in cutting off (as you call it) parts of severall commandments, but indeed expunging one entire precept.

You on your side, believing that the Saints do know your wants, and heare your prayers, cannot admit S. *Augustine* where thus he saith, *Ibi sunt Spiritus defunctorum, ubi non vident quacunque aguntur aut eveniunt in istâ vitâ hominibus*: The spirits of men departed are there where they do not see those things which are done, or do happen unto men in this life. Neither you nor we can passe for undeniable, where S. *Augustine* doth speak of certain secret receptracles and hidden closures of souls untill the generall resurrection, which cannot be your purgatory because he saith they rest and sleep, which purgatory doth not admit. In the next place, you offer to put the whole decision of this controversie unto the single Authority of S. *Augustine*. Are you so brave? I accept your challenge: and am resolved to tax you to your word: look you maintain your offer.

CHAP. XIII.

A. B. C.

S. 1. **F**irst in his confessions (*lib. 9. cap. 11.*) he tells how his mother in her last sicknesse coming out of a trance, and telling him and his brother, they should lay their mother there, bid them lay her body where they pleased, onely she desired that wheresoever they should be, they would remember her at the altar of our Lord.

S^r. E D.

S^r. EDWARD DERING.

§. 2. The commemoration of Saints departed is neither against the Doctrine of our Church, nor is this our theam. As for the bare name of *altar* it presseth us not, as before I shewed.

A. B. C.

§. 3. And (Chap. 12.) he telleth how he contained his tears at her buriall, during the time of his prayers. Which he said, whilst the Sacrifice of our price was offered for her: his words are these, *Neque in eis precibus, quas tibi fundimus cum tibi offeretur pro ea Sacrificium pretii nostri, juxta Sepulchrum posito cadavere priusquam deponeretur sicut illic fieri solet, nec in eis precibus ego fleui: I did not weep in those prayers which I poured forth to thee when the Sacrifice of our price was offered for her, the body being set beside the grave before it was buried as the custome is there.*

S^r. EDWARD DERING.

§. 4. I presume you bring this for three words *Sacrificium pretii nostri, The Sacrifice of our price*. If S. Augustine do call the blessed Sacrament a *Sacrifice*, you have it acknowledged before to be so *multis modis, many wayes*, and you have S. Augustine before, who gives you good reason why the Sacrament is so called. To confirm this, you may find in the very next Chapter to this by you alledged, that S. Augustine there calleth *Sacramentum pretii nostri, the Sacrament of our price*, which here he nameth *the Sacrifice of our price*. But remember your undertaking, which is not to prove Sa-
In the digression under the second chap.

crifice at large, which never was denied, but Sacrifice properly so called, and so instituted by Christ our Saviour:
 chap. 1 §. 2 as your self before have stated it.

A. B. C.

§. 5. The chap. 13. which is a long prayer for his mother, speaking to God, how at her death she did not take care to have her body embalmed, nor to have a choice monument, nor to be buried in her own countrey.

ST. EDWARD DERING.

§. 6. You have not day enough to finish your journey, yet you will step out of the way to see a friend. Your journeys end is at *proper Sacrifice*: which it seems you despair to arrive at before you be taken, and therefore you make an out-leap into prayer for the dead, thereby to stay me in my pursuit. Good *Hippomenes* I will no stay my course to take up the balls you cast: yet for the present I may step so farre, as to tell you that this *Long prayer* and *speaking to God* in this chapter is as all the whole thirteen books of his confessions are, one entire continued *speaking to God*. But pardon me, I will not be drawn again out of my line of *Sacrifice*.

A. B. C.

§. 7. He saith thus: *Non ista mandavit nobis, sed tantummodo memoriam sui ad altare tuum fieri desideravit, cui nullius diei pretermessione servierat, unde sciret dispensari victimam Sanctam, quâ deletum est chirographum quod erat contrarium nobis, quâ triumphatus est hostis: She gave us not charge*

charge of these things, but only desired she might be remembered at thy altar, at which she had attended without omitting a day, from whence she knew that holy victim (or Sacrifice; for *victima* is materiall Sacrifice) to be dispensed (or distributed) by which was cancelled the hand-writing which was against us, by which the enemy was overcome. Which are the very words of S. Paul (Coloss. 2.) speaking of Christ upon the Crosse. So as here is clear mention not onely of an Altar, but also of a Sacrifice offered for the dead, and a sacrifice daily offered, and the very same which was offered upon the Crosse for the redeeming of the world.

S^r. EDWARD DERING.

§. 8. The *Myndians* made their gates too big for their city, but your postern is wider then their gates: your conclusion is ever too full beyond all proportion of your premisses. Some friend had need to help your conclusion after you, as the Arabian shepherds do their sheepstays, for it is too heavy for your own carriage. Herodot.

Here (you say) is clear mention of an Altar. Be it so: If the bare mention of an Altar and Sacrifice be an argument for real and proper Sacrifice, you have the cause. Here (say you) sacrifice is offered for the dead: *Quid ad Rhombum?* Shoot at the mark, man, Here is daily sacrifice! Yet you are wide. Here is the very same which was offered upon the Crosse for the redeeming of the world. I, this is to the purpose indeed. But what if this be not here now? I find here *dispensari victimam*, &c. that there is a dispensation or distribution of that saving Sacrifice of the Crosse, which in the same sense, but in other words by S. Paul is called, *The Communion* of the body and blood of Christ: but this Communion is between Christ and his members: this dispensation and distribu-

1 Cor. 10:16

distribution is to the people : and what may that be to your dispensing of your sacrifice up to God in heaven? and that in such a bodily sense as you must prove, or else confesse your undertakings vain.

cap. 11.
& 13.

All that *Monica* required of her sonnes was, *Tantum illud—memineritis mei*, and *tantummodo memoriam--- fieri*, &c. A better carver then *Polycletus* or *Pyrgoteles* can fashion no more out of this stuff: so long as *tantum* and *tantummodo* are not cut away. And then for a memory of Saints departed, and a loving commemoration of them, and their piety and virtue, and a thanksgiving for them, we do not quarrel, nor is it to the Theam of your adventure.

CHAP. XIII.

A. B. C.

§ 1. **A**Nother place maybe out of his work against the adversary of the Law and Prophets, (l. 1. c. 20.) where speaking of the Church he saith, *Hæc quippe ecclesia est Israel secundum spiritum*, that is, *This Church is Israel according to the spirit*: from which is distinguished that Israel according to the flesh (that is, the Synagogue) which did serve in the shadows of sacrifices, by which was signified the singular sacrifice which Israel according to the spirit (that is, the spirituall Israel) doth now offer, *singulare sacrificium quod nunc offert Israel secundum spiritum*. And a little after again, *Isse immolat, &c.* *This Israel offereth to God a sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedec---* They know that they have read what Melchisedec brought forth when he blessed Abraham, and are now partakers

partakers of it: they see such a sacrifice to be now offered to God over the whole world. And here he explicateth the place of *Malachy* the Prophet (c. 1. v. 11.) of this Sacrifice, and useth the same discourse also elsewhere, *De Civit. Dei*, lib. 18. cap. 19. Here then according to S. *Augustine*, is a Sacrifice, and that a singular or speciall sacrifice, signified by the shadows of the sacrifices of the Old Law: and this Sacrifice is now offered, that is, in S. *Augustines* time, 400. years after *Christ*, and after the Sacrifice of the Crosse was passed. A Sacrifice not according to the order of *Aaron* (that is, bloody and of beasts) but according to the order of *Melchisedec*, and of such things as he offered, viz. bread and wine. And now, that is, in the time of S. *Augustines* writing, they see such a sacrifice offered over all the world, and they are partakers thereof. All which is so clear as nothing can be more clear.

There is nothing of any such discourse.

S^r. EDWARD DERING.

§. 2. All is so clear as nothing can be more clear: Your arguments please your self, but satisfie no man else. When will you come to the point? Your self have stated the question, That *Christ* did institute a sacrifice: and that the sacrifice by *Christ* instituted is a proper sacrifice. Let any Reader judge whether in this of S. *Augustine*, or in any other voucher throughout your whole Treatise, you have one argument or authority that comes home to the point in controversie.

Here you bring that spirituall *Israel* doth offer a singular sacrifice. If you had found that spirituall *Israel* had offered a corporall or bodily sacrifice (yours is such you say) then you had come something near the question. We are *Israel* according to the spirit, and we have a most spirituall and a singular sacrifice to offer, which S. *Augustine* (here by you alledged) calleth Sa-

Cap. 18.

Cap. 20.

sacrificium laudis, a sacrifice of praise. Or if you will take S. Augustine entire, and let one Chapter (as it ought) help to expound another, you shall easily find that this *singulare sacrificium* is in S. Augustines sense very singular indeed: *a Unum verum & singulare sacrificium multis est antea sacrificiorum significatum figuris--- singulare & solum verum sacrificium pro nobis Christi sanguis effusus est: The one, true, and singular sacrifice, is before signified by many figures of sacrifices--- the singular and onely true sacrifice, is Christs blood shed for us.* And thus proceeding by degrees unto that here cited, he saith, *b Ecclesia immolat Deo in corpore Christi sacrificium laudis--- Hat quippe ecclesia est Israel secundum spiritum, &c The Church doth offer to God in the body of Christ the sacrifice of praise.* Take here in *corpore Christi*, the body of Christ, either for the Church which is his body mysticall, or for the Sacrament and sacramental bread which is his representative body, still S. Augustines sacrifice is but *sacrificium laudis*, the sacrifice of praise. For (saith he) this Church which is *Israel* according to the spirit--- doth offer a *singular sacrifice*. Wherein? in what kind? what sacrifice doth this spirituall *Israel* offer? *Iste* (saith he) *immolat Deo sacrificium laudis: This* (that is, this *Israel*) doth offer to God the sacrifice of praise, not according to the order of *Aaron*, but according to the order of *Melchisedec*. Who can fashion your proper sacrifice, your bloody sacrifice out of all this?

As for your last clause concerning *Melchisedec*, that will never make for you, untill you can turn his *protulit*, he brought forth, into *obtulit*, he offered: And whilst you confesse his was bread and wine, but say that yours is neither:

neither: and unlesse you can find a proportion between one so great as *Melchisedec*, deriving down a blessing unto *Abraham*, and such wretches as your selves, who impudently and irreligiously affirm, that you offer up a greater then *Melchisedec* to God the Father. Beside, that which *Melchisedec* brought forth was at the most the Sacrament of a Sacrament; for so *S. Augustine* calleth it, *⁠c* *Sacramentum mensæ Dominicæ*.

⁠c *Epist. 95.*

A. B. C.

S. 3. But by the way, I observe here that which I did before in the testimony of *Eusebius*, of a Sacrifice of praise, which by this place is evidently to be understood of a true and proper, not a Metaphoricall sacrifice: for the sacrifices with which *S. Augustine* doth joyn it, though differently, saying that it is like one, but not like the other, are true and proper sacrifices, to wit, those of *Aaron* and that of *Melchisedec*: And this is yet more evident by the words immediately going before the place here cited, which are these; *Ecclesia ab Apostolorum temporibus per Episcoporum successiones certissimæ, usque ad nostra & deinceps tempora perseverat, & immolat Deo in corpora Christi sacrificium laudis*: that is, The Church from the Apostles times, by most certain successions of Bishops even to ours and to after-times, doth persevere and sacrifice to God in the body of Christ, a Sacrifice of praise. Lo here the sacrifice of praise (which he speaks of) is that which the Church doth continue to offer, by offering the body of Christ.

S. EDWARD DERING.

S. 4. Your last words, *offering the body of Christ*, are your own: indeed the coynage of your own brain without shadow or colour for any such inference out of *S. Augustine*, unto whose *Sacrifice of praise* I sub-

scribe: not regarding what you boldly and without ground do affirm: for I do professe my faith as agreeable to S. *Augustines*, as it is different from yours.

CHAP. XV.

A. B. C.

§. 1. **A** Third place may be that, *De civitate Dei, lib. 17. cap. 17.* where he shews *Christs* Priesthood, out of the Psalme 109. thus, *Juravit Dominus, &c. Almighty God swore, and he will not repent himself:* by which words he signifieth that that which he addeth shall be immutable; *Thou art a Priest for ever according to the order of Melchisedec.* Seeing that now there is no where either Priesthood or Sacrifice according to the order of *Aaron*, and every where that is offered under the Priest *Christ*, which *Melchisedec* brought forth when he blessed *Abraham*; who can doubt of whom this is spoken? By which it is clear, that the exercise of *Christs* Priesthood did and was to continue; and that in place of *Aarons* sacrifices, a sacrifice like to *Melchisedecs* was offered; not by *Christ* himself; for he was not then on earth, but *sub sacerdote Christo*, under *Christ*, that is, by Priests under him, and by his authority and appointment.

S^r. EDWARD DERING.

§. 2. Little to your purpose. That is offered which *cap. 11. §. 1 Melchisedec* brought forth (say you:) but he brought not forth the body and bloud of *Christ*, but bare bread and wine: Therefore your doctrine will never be concluded by the example of *Melchisedec*.

CHAP.

CHAP. XVI.

A. B. C.

§. 1. **A**Nd to make it manifest that this sacrifice which *S. Augustine* so often speaks of, is a true, visible, and proper sacrifice, and not an invisible, spirituall, or metaphoricall sacrifice; I will here alledge his discourse in his tenth book, *De civit. Dei*, cap. 19. & 20. where distinguishing these two kinds of sacrifice, he saith, That as in prayers and praise we direct signifying words to him to whom we offer the things themselves in our hearts which we signifie; so in sacrificing we are not to offer visible sacrifice to any, but to him to whom in our hearts we our selves must be the invisible sacrifice. And chap. 20. having said, that though *Christ* as God did with his Father receive sacrifice, yet as man he did rather choose to be a sacrifice, then to receive sacrifice, lest by that occasion any man might think that sacrifice might be offered to a creature, he concludeth thus, *Per hoc & Sacerdos est ipse offerens, & ipsa oblatio, cujus rei sacramentum quotidianum esse voluit Ecclesia sacrificium, & c.* that is, *By this he is both Priest offering, and also the oblation or thing offered, whereof he would have the sacrifice of the Church to be a daily Sacrament (or similitude.)* seeing he is the head of her the body, and she the body of him the head. She is wont to be offered by him, as well as he, by her. And then he concludeth, That all the ancient sacrifices were signes of this true sacrifice. So as here you see a visible sacrifice distinguished not onely from prayer and praise, both outward and inward; but also from the invisible sacrifice whereby we are to offer our selves as a sacrifice in our hearts to God, the outward sacrifice being a signe of the inward, as words are of our inward thoughts and affections. You see *Christ* is the Priest and the sacrifice: that there is a visible sacrifice in the Church, as a daily sacrament, signe, or memory of that which *Christ* offered upon the Crosse; that *Christ* is wont to offer his

Church as she doth him, that is, he being there invisibly offereth her invisibly, and the offering him visibly by sacrifice doth also offer her self by him. And lastly, you see he calleth this a true sacrifice, adding, To this most high and true sacrifice all the false sacrifices have given place.

SR. EDWARD DERING.

§. 2. In the first two lines of this chapter, you promise us out of S. Augustine proof for a true visible and proper Sacrifice, yet in the close you will shuffle the cause away invisibly. For you say, that Christ is wont to offer his Church as she doth him. How is that? you tell us presently. He being there invisibly offereth her invisibly. Thus you promise to prove visible Sacrifice, yet you conclude for invisible.

De civit.

l. 10. c. 20.

The words in S. Augustine are of Christ: *Et Sacerdos est ipse offerens, ipse & oblatio, cujus rei Sacramentum quotidianum esse voluit ecclesia Sacrificium: quia enim ipsius capitis corpus sit, se ipsam per ipsum dicit offerre.* He is the priest, he the offerer and he the offering, the daily Sacrament, whereof he willed to be unto the Church a sacrifice: which (the Church) being the body of him the head, saith that she offereth her self by him; that is, offereth her self to God through Christ.

What is here for you or against us? As for your wide inferences whereby you wander both from the question of Christ's institution and from the authorities themselves which you produce (as I told you before) I intend not to pursue them.

As for your last period where you bring in as from S. Augustine the word true Sacrifice, which you would have to be understood to be the body of Christ under the

the shew of bread (as you teach:) If you remember the title of this chapter in S. *Augustine*, the Sacrifice by him meant is *Christ* himself the mediatur of God and men, not your unseen *Christ* in a wafer. And if you remember the text in S. *Augustine*, it is *Christ* himself *in forma servi*, in the form of a servant, not *Christ* counterfeited by you in the shape of bread; and therefore nothing to what you are to prove.

CHAP. XVII.

A. B. C.

§. 1. **A** Fifth place may be lib. 8. *De Civit. cap. 27.* where he saith, that we do not erect Churches, priesthoods, Sacrifices, &c. to the Martyrs; for saith he, who did at any time hear the priest as he stood at the altar, though built over the holy body of the Martyr, for the honour and worship of God, say in the prayers, I offer Sacrifice to thee O *Peter*, *Paul*, or *Cyprian*, seeing it is offered to God, at their memories (or places of buriall?) And whereas there was a custome in some places to bring meat and drink, and to feast at the tombes of the Martyrs, he saith, Any man knows these not to be the sacrifices of the Martyrs who knows the one (or one-ly) sacrifice of Christians which is there offered to God.

S. EDWARD DERING.

§. 2. What is in this for the proprietie of Sacrifice, or concerning the institution of our Saviour.

CHAP.

CHAP. XVIII.

A. B. C.

S. 1. **A**Nd that this sacrifice is the body of *Christ*, is apparent by this holy Father, in his 22. book *De Civit. cap. 10.* which discourse I cannot here omit. Having therefore said that the Pagans did build Temples, erect altars, appoint priests and sacrifices to their gods, who were but dead men, he shews that we do not so to our Martyrs: We (saith he) do not build temples to our Martyrs as to gods, but memories as to dead men, whose souls do live with God (that is, churches in memory of them) nor do we there raise altars on which to sacrifice to the Martyrs, but we offer sacrifice *uni Deo Martyrum & nostro*, to the one God both of the Martyrs and of us: at which sacrifice they are named in their place and rank, as men of God, who in confession of him have overcome the world, but they are not invocated by him that offers the sacrifice: for he sacrificeth to God and not to them. And the Sacrifice it-self is the body of *Christ*, which is not offered to them, for they are also his body. These are his very words, so plain for proof of a *proper Sacrifice*, as (I think) no man can denie it. But because a man that is unwilling to see this truth may catch at two little words by the by in this discourse, to wit, that the *Martyrs are not invocated*, and that *they are the body of Christ*, I must explain his meaning; which is nothing in the former place, but that the priest in offering Sacrifice doth not say, I offer sacrifice to thee *Peter, Paul, Cyprian* (as he saith in many places) but that they may be prayed unto, is insinuated even here, and expressed plainly by him in *Joh. tract. 84.* where speaking of this sacrifice he saith, that we do commemorate the Martyrs or name them, not as we do others who rest in peace, so as to pray for them, but rather that they may pray for us, that we may follow their footsteps. His meaning in the latter word is nothing but by way of allusion from the true body

dy of *Christ*, to his mysticall body, to them that the sacrifice which is *Christ's* bodie, cannot be offered to the Martyrs: for they are also his bodie, to wit, his mysticall bodie or members (as he saith truly, and as he said before) of the Church.

SR. EDWARD DERING.

§. 2. You have brought forth this place of S. *Augustine*: you have declined it, and indeed answered it against your self. These *two little words* which you say *a man may catch at* in this discourse are both of them materiall, the first against invocation of Saints departed, which being nothing to our theam I passe by: the other is a plain convincing evidence to prove what was herein the sense of S. *Augustine*. His words are, *Ipsum Sacrificium corpus est Christi, quod non offertur ipsis, quia hoc sunt & ipsi*: The Sacrifice it self is the body of *Christ*: This you make much of, but take the whole period: which body (saith S. *Augustine*) is not offered to the Martyrs, because even they are this bodie. So then it is evident that the body of *Christ* in this place is (as you find it) his mysticall body, that is, the Church Universall: which being part militant, part triumphant (as the martyrs are) is honoured with the title of *Christ's* body: Just as S. *Paul* (to the faithfull at Corinth) *ye are the body of Christ*: and to the *Romanes*, *we being many are one body in Christ*.

*De civit.
lib. 22. c. 10*

*1. Cor. 12.
27.
Rom. 12. 5*

Thus it appears that nothing of this at all belongeth to your missall sacrifice of *Christ's* naturall bodie under the shape of bread to be offered as you dream, and as you would prove if you could: but belongeth to his mysticall body the Church (as your self do find it) which body (the Church) is not the Sacrifice that you contend for.

K

CHAP.

CHAP. XIX.

A. B. C.

S. 1. **A**LL which places though they make the matter of a proper sacrifice evident, and that therefore I need not say any more thereof, yet not onely to satisfie an indifferent man, but even to convince a refractory, I have thought good to set down S. *Augustines* discourse in his 20. book, *contra Faustum Manicheum*, where he handleth this point largely and particularly, the hereticks discourse requiring it, which I must also set down briefly for the better understanding of S. *Augustines* answer, thus;

S. 2. *Faustus* then to shew that the *Manichees* were not Pagans, nor a schisme of the Gentiles, that is, agreeing with them in belief, as he saith was said of them (though falsely, as S. *Augustine* answereth, for it was said onely that they had some likeness with the Pagans, in regard they made more gods then one) *Faustus*, I say, takes occasion for his better clearing to set down a brief summe of his belief, or rather of his phrenzie, saying; That the Father dwelleth in inaccessible light, the Sonne on the sunne and moon, the holy Ghost or third Majestie, as he calleth him, dwelleth or hath his seat in the whole circuit of the aire, and that by his force and spirituall profusion the earth begetteth *paribilem Jesum*, *passible Jesus*, who hangs (as he saith) on every tree; that is, as S. *Augustine* afterwards more largely explicateth, *Jesus* according to their belief is in all fruits and herbs which grow out of the earth, and saith *Faustus*, we bear the same reverence or religion to all things as you do towards the bread and chalice: his words are there, *Nobis circa universa & vobis similiter erga panem & calicem par religio est*. Then he sheweth how farre they differ from the Pagans in severall things, of which one is this, That, as he saith, the Pagans deem that God is to be worshipped with altars, temples, images,

ges, sacrifices and incense, wherein he professeth to go a very different way from them: for (saith he) I think my self, if I be worthy, the reasonable temple of God; I receive or take *Christ* for the living image of the living Majesty, the altar. a mind endued with good arts and disciplines; I place divine honours and sacrifices in onely prayers, and those pure and simple: *Honoris quoque divinos ac sacrificia in solis orationibus & ipsis puris ac simplicibus pono.* And a little after, shewing us to differ little from the Pagans, he saith, that we have turned their sacrifices into *Agapes*, or feasts wont to be kept at the martyrs tombes: their idoles into martyrs: that the Jews our predecessors, in like manner departed but a little from the Gentiles, leaving onely their idoles and retaining their temples, their sacrifices, their altars and priesthoods. And so *Faustus* concludes both the one and other, that is, the Catholicks and the Jews, to be a schisme or near of kin to the Pagans, and his own profession to be a sect, that is as he accounteth it, very farre differing from Paganisme. This is the substance of so much of this hereticks discourse as is for our purpose, that is, to give light to so much of *S. Augustine* as is needfull to be here alledged.

S. 3. This holy Father then having confuted all their vain and fabulous belief of the Father, the Sonne, and the holy Ghost: as also that of the earth bringing forth *Iesus*; he comes to that of our bread and chalice, saying thus; *Cum autem Faustus arbitretur parum nobis esse religionem circa panem & calicem nescis, cum Manicheis vinum gustare non religionem sed sacrilegium sit: I know not why Faustus should think that he and we have the same religion (that is, belief and reverence, for so religion signifies in this place) of the bread and cup, seeing with the Manichees it is not religion but sacrilege to taste wine; and then deriding them for it thus, That they acknowledge their god in the grape, but not in the vessel, as if by being troden upon (that is, when wine is made out of the grape) and included or shut up in the vessel, he did offend them, he saith thus, *Noster autem panis & calix non quilibet, quasi propter Christum in specie & in fermentis ligatum sicut illi desipiunt, sed**

certâ consecratione mysticus fit nobis non nascitur; or as another edition hath it, *fit nobis corpus Christi, non nascitur*: But our bread and chalice not any, as it were in regard of Christ being bound or tyed up in the eares of corn and branches of the vine as they foolishly imagine, but by certain consecration is made mystical unto us, doth not grow, or is not so by nature; or as the other reading saith, *The chalice and bread by consecration mystical, is made the body of Christ, is not born so, or is not so of it own nature*; and then he inferreth, that what is not so made, though it be bread and a chalice, it is *alimentum refectiois, non sacramentum religionis*; a food of refectiō, not a Sacrament of religion; but onely that we blesse and give thanks to God for all his gifts, not onely spirituall but also corporall. These are the words of S. *Augustine*; plain and pregnant for the reall presence and change of the bread and wine into Christs body, whichsoever of the two readings a man take. For though the latter be the plainer by reason of the very words *Corpus Christi, the body of Christ*; yet because a Protestant will except against it for that very reason, though we should bring never so good authority for that reading, as they do in a like case of a place of S. *Cyprians*, for the authority of *Peters* chair, to take away all exception I will wave it, and follow the former reading, being the very same in sense, and clear enough. For there it is said, that by consecration, and consequently not by faith, the bread and cup becomes mystical, that is, it is made something which is not seen, and that the nature thereof is changed, *fit non nascitur, it is made* another thing by consecration then it was by nature; and this consecration is certain, that is, a speciall consecration, different, and of greater force and efficacy then the ordinary blessing and thanksgiving used in other bread and wine; and that which is so consecrated is a Sacrament of religion, not corporall food: all which doth clearly demonstrate what we teach of Christs presence in this holy Sacrament. But the discourse it self makes it yet more evident; for *Faustus* saying, that *Christ* is in every creature growing out of the earth, as we acknowledge him in our bread and chalice, (where-

(whereby it is manifest by his very testimony, that Catholicks did then believe the reality of Christs presence in this Sacrament as we do now) S. *Augustine* first confuting and deriding that vanity of Christs presence in all things which *Fauftus* spoke of, acknowledgeth it of such bread and wine as is duely consecrated, and explicateth how it comes, to wit, by consecration, not according to the vain imagination of the *Manichees*, as if *Christ* were tied and bound up in all their meats: *Vobis per fabulam vestram*, saith he, *in escis omnibus Christus ligatus apponitur: Christ by your fable is set before you tied up in all your meats*; and thereupon he denieth our belief to be the same with theirs, and addeth, that in so saying he sheweth himself more foolish then some, *qui nos propter panem & calicem Cererem & Liberum colere existimant, who in regard of the bread and chalice think that we worship Ceres (the goddess of corn) and Bacchus (the god of wine;)* which is a proof no lesse pregnant for the truth and property of our Sacrifice, then that of the *Manichees* for the reall presence: the practise thereof being such in S. *Augustines* time, as that the very Pagans took notice thereof: For sacrifice was the worship which they gave to their gods: and unlesse they had known that we did offer bread and wine in sacrifice, they could have no shew of reason to imagine how we should thereby worship *Ceres* and *Bacchus*.

§. 4. Now for that *Fauftus* speaks against the altars and sacrifices of the Pagans, and in commendation of his own spirituall and improper temple, altar, &c. and his onely Sacrifice of prayers; S. *Augustine* having confuted him, and shewed the falshood of what he said of his being the temple of God, his mind the altar, his prayers pure and simple or sincere, he convinceth him of absurdity in acknowledging these things and denying a true sacrifice; asking this question, *Volo mihi dicatis, I would have you tell me from whence you have the names of these things which you praise in your selves, as temple, altar, Sacrifice?* for if unto the true God these true things (that is, a true and proper temple, altar and Sacrifice) be not due, why

are they laudably spoken of in a true Religion? But if to the true God a true Sacrifice be due (from whence also they are rightly termed divine honours?) other things which are called Sacrifices are done after the similitude of a certain true Sacrifice. Lo here S. *Augustine* counteth it an absurdity in the *Manichees* to acknowledge these things metaphorically and denie a true proper Sacrifice. And why may not we say the same to Protestants? But to go on with S. *Augustine*, he sheweth that all the sacrifices of the Gentiles and Jews had some relation to the true sacrifice, which is due to the true God onely, and wherewith *Christ* alone did fill his altar. The sacrifices of the Gentiles were the imitations of false and deceitfull gods, that is to say, of the devils, proudly chalenging from such as they deceived that honour which was due to God onely, the sacrifice being not to be blamed but the offering of it to the devil. The Jews by their sacrifices of beasts did by way of prophecy foreshew the future sacrifice which *Christ* offered. Wherefore *Christians* do now celebrate the memory of the same sacrifice, as being passed by the most holy oblation and participation of the body and bloud of *Christ*. But the *Manicheans* not knowing what was to be condemned in the sacrifices of the Gentiles, nor what to be understood in the sacrifices of the Jews, nor what to be believed or observed in the Sacrifice of the *Christians*, do offer their own vanity in sacrifice to the devils. S. *Augustines* Latine words of the latter part of this discourse in which the chief force consisteth are these, speaking of *Christ's* sacrifice of the Crosse: *Unde jam Christiani per acti ejusdem Sacrificii memoriam celebrant Sacrosanctâ oblatione & participatione corporis & sanguinis Christi. Manichæi verò nescientes quid damnandum sit in Sacrificiis gentium, & quid intelligendum in Sacrificiis Hebræorum, & quid tenendum vel observandum in Sacrificio Christianorum, vanitatem suam sacrum offerunt diabolo.* Then which, what can be more clearly spoken for proof of a true visible and proper sacrifice? for having in the beginning of this discourse (or rather immediately before he entred into it) rejected that absurdity of the *Mani-*

Manichees in acknowledging a metaphoricall sacrifice of prayer, and denying a true or proper sacrifice, he comes to speak of proper sacrifices; of which he maketh foure sorts: The first is that of the Gentiles which he disallows in regard of the persons to whom it was offered, to wit, the devils. The second is that of the Jews, and their sacrifices many and severall, were figures of the third sort of sacrifice, which was that which *Christ* himself offered. The fourth is the sacrifice of the *Christians* in the singular number also, as that of *Christ* himself, which they offer in remembrance of his sacrifice, and this they do by the oblation and participation of the body and blood of *Christ*. Who can now say that the body and blood of *Christ* is not truly and properly offered in sacrifice in the Catholick Church?

§.5. To that which *Faustus* saith of our changing the sacrifices of the Gentils into our *Agapes*, or feasts, and of their idols into our Martyrs, *S. Augustine* answereth thus, *Populus Christianus memorias martyrum*, &c. The Christian people doth celebrate the memorias of the Martyrs with religious solemnity to stirre themselves up to their imitation, to be partakers of their merits, and helped by their prayers: So that we do not sacrifice to any of the Martyrs though we build altars for memories of the Martyrs, For what Bishop standing at the altar in the place where the holy bodies lie did ever say, I offer sacrifice to thee, O *Peter*, *Paul*, or *Cyprian*? but what is offered is offered to God, who crowned the Martyrs though at the memories (or places of buriall) of the Martyrs, whom he crowned; that the very place putting us in mind, our affection may increase to what our charity, both towards them whom we may imitate, and towards him by whose help we may be able to imitate them. We do therefore worship the Martyrs with that worship of love and fellowship wherewith the holy men of God are worshiped in this life, whose hearts we know to be prepared to suffer in like manner for the truth of the Gospel. But we worship those (that is, the Martyrs) more devoutly and more securely, after having overcome all uncertainty, and

we

we praise them with more confidence being conquerours in that more happy life then those which are yet here fighting. But with that worship which in Greek is called λατρία, and in Latine cannot be expressed in one word, being a certain servitude (or subjection) particularly due unto Divinity (or Deity) we neither do worship, nor teach that any can be worshipped but God alone. And seeing that to this worship belongeth the offering of Sacrifice, from whence idolatry is attributed to them who do this (that is, offer Sacrifice) to idols, we offer no such thing nor command it to be offered to any, either Martyr, or holy soul, or Angel, &c. And a little after again S. *Augustine* answereth an objection that some make themselves drunk at those feasts which were called *Agapes*, condemning the thing, yet so, that he saith, it is a lesse sinne for a man to come drunk from the Martyrs, then fasting to sacrifice to the Martyrs: and lest any man should mistake him he explaineth himself thus; *Sacrificare martyribus dixi, non dixi sacrificare Deo in memoria martyrum, quod frequentissime facimus, illo duntaxat ritu quo sibi sacrificari novi Testamenti manifestatione precepit, quod pertinet ad illum cultum qua λατρία dicitur & uni Deo debetur.* That is, I said to sacrifice to the Martyrs, I did not say to sacrifice to God at the memories of the Martyrs which we do very often; but according to that manner onely by which he gave command that Sacrifice should be offered unto him in the manifestation of the new Testament, which belongeth to that worship which is called λατρία, and is due onely to God. And he goeth on immediately asking a question thus, But what shall I do, and when shall I be able to demonstrate to that so great blindness of these Hereticks (that is, when shall I be able to make them understand) what force that hath which is sung in the Psalmes, The Sacrifice of praise shall glorifie me? and there is the way where I shall shew him my Saviour? *Salutare meum.* The flesh and bloud of this Sacrifice before the coming of Christ was promised by sacrifices of likeness; in the passion of Christ it was delivered by the truth it self; after the ascension of Christ it is celebrated by the sacrament

ment of remembrance. The Latine words of the latter part are these, *Hujus Sacrificii caro & sanguis ante adventum Christi per victimas similitudinum promittebatur; in passione Christi per ipsam veritatem reddebatur; post ascensum Christi per Sacramentum memoria celebratur.*

§. 6. This is the discourse of S. *Augustine* at large, which I could not prevail with my self to break off sooner, being so clear and full to the present purpose, and containing so many excellent points besides, as the honour due to the Saints, the help we have by their prayers, the distinction of that worship which we give to them from that which we give to God, that worship of *λατρία* which our Divines according to S. *Augustines* doctrine do give to God alone, that this worship of *λατρία* is exercised by sacrifice, so as we cannot be justly charged with idolatry by Protestants for doing honour to the Saints in their reliques and pictures, seeing we do not offer sacrifice unto them. And for the point here principally intended which is of a *proper Sacrifice* there can be nothing more plain, being so often, so plainly, and so distinctly set down. Christ himself did not onely offer sacrifice but did also institute a certain form of sacrifice, and gave command that sacrifice should be offered in such a manner, and when even at that time when he did manifest the new Testament; and when was that but at his last supper, when giving the Chalice to his Apostles, he said, *hic est sanguis meus novi testamenti*, This is my bloud of the new Testament, according to S. *Matthew* and S. *Mark*; and according to S. *Luke*, *hic est calix novum testamentum in meo sanguine*, This is the Chalice, the new Testament in my blond? For when or where else doth he manifest or even make any mention of the new Testament? and that no man may make any manner of doubt but that he meaneth a true and proper sacrifice throughout all this discourse, and even then when he spoke of the sacrifice appointed to be offered, and the right whereby it was to be offered, in the manifestation of the new Testament, he saith there, That it belongeth to that worship of *λατρία* which consists in offering of sacrifice,

fice, and which is due to God alone. He calleth the *Manichees* Hereticks for denying it, and complains of their blindness, that he cannot make them understand that place of Scripture, *Sacrificium laudis honorificabit me, the Sacrifice of praise shall glorifie me*, of this Sacrifice. And how long (may I say) would it be before we should be able to make Protestants understand the same? The flesh and blood of this Sacrifice was prefigured and promised by the ancient sacrifices, delivered by *Christ* himself in his passion, and after his ascension celebrated by the *Sacrament of remembrance*; that is, this sacrifice is a signification, representation, or memory of the sacrifice upon the crosse, according to the place before alledged out of his tenth book *de Civit. Dei cap. 20.* and according to another place in his Confessions, where he calleth the same thing *Sacramentum pretii nostri* which he called a little before *Sacrificium pretii nostri*: and this is that sacrifice which *S. Augustine* saith we do very often offer at the memories or altars dedicated to God in memory of the Martyrs, their bodies lying there buried,

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§. 7. You in the beginning here do pretend to bring enough to convince a refractory man. *Parturiunt mentes*— The little substance of this long discourse is divided into six paragraphs and easily answered.

The first is not discursive, but onely a flourishing bravado, not to be answered.

The second (being taken out of the foure first Chapters) doth contain an impertinency of the erroneous folly of *Faustus*.

The third (out of the thirteenth Chapter) is an abreviate of *S. Augustines* answer to that impertinency of *Faustus*; wherein is nothing to the Thesis for proof
of

of a proper Sacrifice, or of Christs institution.

The fourth (taken out of 15, 16, 17, and 18 Chapters) doth bring in *Faustus* again and *S. Augustine* pursuing him, wherein you cogge in the word *proper* (a true and proper Temple Altar and Sacrifice) which seems to runne like the language of *S. Augustine*, who hath it not.

In the fifth you do expatiate farre and wide (upon the 21 chapter) and repeating what was argued by *S. Augustine* nothing to our theam, but one small sentence, which amazeth me to hear produced by you, it being absolutely destructive to your reall, visible, and proper Sacrifice. Whereupon I may justly say to you as *S. Augustine* there to *Faustus*, *maledicendi cupiditate* A. B. C. *quid prosteretur oblitus est*. The place is famous, full against you, and shall be repeated anon.

Cont. Faust.
lib. 20. c. 21.

Your sixth and last part of this chapter is another vain flourish: there you call for victory, proclaiming your cited authorities to be clear and full to the present purpose---- For proper Sacrifice there can be nothing more plain, being so often so plainly and so distinctly set down. You would work well if you had a good Theam to work upon: but your stuff is naught. Sometime that which is in substance little you dresse and trim forth into a pretty shew: sometime that which is clear against you (either to shew your art, or for want of better helps) you take, and then with a colourable flourish of your own, you strive to winne upon the easie belief of others; whenas (for my part) I cannot obtain so much of my self by all that you produce, as to think that you are so partiall, as not to see that you have proved (in some of your choice authorities)

plain truth against your self. Thus---- *Quos perdere vult Jupiter hos dementat.*

As for your other *παρεργα*, those *excellent points* (as you call them) they are neither proved here, nor pertinent to your or mine undertaking.

You help me in the last inference with a most fit reply unto you. We do of you, as *S. Augustine* complained of the *Manichees*, wonder, that we cannot make you understand that place of Scripture, *Sacrificium laudis, &c.* The Sacrifice of praise shall glorifie me. Now if you take praise for a proper Sacrifice, you stand alone; *Bellarmino*, and all writers else, and common sense against you. But if praise be a sacrifice improper, and that there never was flesh and blood in Christian sacrifice, (unlesse in that of Christ himself on the Crosse) How long, may I say, (in your own language) would it be before we should be able to make *Papists* understand the same? The flesh and blood of this sacrifice was prefigured and promised by the ancient Sacrifices, delivered by Christ himself in his passion, and after his ascension celebrated by the Sacrament of remembrance.

CHAP. XX.

A. B. C.

S. 1. **I** Might alledge other authorities without number; but these I suppose will serve the turn, if any will. The places being many, clear, and full; the authority undoubted both for the persons, and for the works here alledged: nor can I imagine what objection may be made against them.

S. E D.

S^r. EDWARD DERING.

§. 2. The authorities (as above is shown) are some against you, others make nothing for you in the point controverted, which is *propriety* of your *Sacrifice*, and our *Saviours institution* for it. So that not one place is (as you pretend) *clear and full*.

A. B. C.

§. 3. As for the other point of S. *Peters* and his Successours authority, I must desire a little further respite. And this one point may serve for this time.

S^r. EDWARD DERING.

§. 4. For proof of this other point you desire a *little further respite*. If you had really intended any thing therein, or could perform what you have undertaken, three sheets of paper require not so much time but that they might well have come along with this: if not ready then, yet you will not say but that I might have received them from you before I could dispatch this unto you. But that point as it is the main essentiall point of Popery, (with and without which a man is a Papist, or no Papist) so is it also of that difficulty to be proved, that you do wisely to decline that which you know you can never make good.

§. 5. In the last place, as before I gave you *Cyprian* for *Cyprian*, and *Eusebius* for *Eusebius*, so here also I will return S. *Augustine* for S. *Augustine*. And so much the rather and more plentifully, because you say you are *content to let the decision of the controversie rest wholly upon his authority*.

Contr. Fau-
stum, l. 20.
cap. 21.

First then answer (if you can) what you last brought and I shall first object: *Hujus Sacrificii caro & sanguis ante adventum Christi per victimas similitudinum promittebatur: in passione Christi per ipsam veritatem reddebatur: post ascensum Christi per sacramentum memoria celebratur: Before the coming of Christ, the flesh and blood of this sacrifice was promised by victims of similitude: in the passion of Christ, it was delivered by the Truth it self: after the ascension of Christ, it is celebrated by the Sacrament of Remembrance.* I need not do by this, as you by your imperfect authorities, flout it out in shew for want of strength. It carries it own quicknesse with it: It is pregnant and pungent. He doth not say that our celebration is by a proper sacrifice, but by a Sacrament of Remembrance.

De civit.
Dei, l. 19.
cap. 23.

Ibid lib. 10.
cap. 6.

Secondly, if S. Augustine had credited your daily Missall Sacrifice of the very body and blood of Christ, he could not have said, *Praclarissimum atque optimum Sacrificium nos ipsi sumus, we our selves are the most excellent and the best sacrifice.* For although he say in another place, that *Tota redempta civitas is universale sacrificium, the whole city of the redeemed is an universall sacrifice*; yet this being but the body is not of that excellency and acceptation, as is that sacrifice of the Head, Christ himself: from and by whom she (the Church) in her severall members and in her self entire, hath both value and acceptation. Therefore (I say) S. Augustine could not have called us the best and most excellent sacrifice, if beside that of our Saviours Passion he had also credited the reall bodily presence and proper sacrifice of the Masse.

Thirdly, if S. Augustine had believed your daily sacrifice

sacrifice continually renewable, he could not say, *unicum sacrificium unum singulare & salum unum sacrificium* Con. ad vers. Leg. & Propb. lib. 1. c. 18. *um pro nobis Christi sanguis effusus est: The only sacrifice, the one, singular and alone true sacrifice is Christs blood shed for us.*

Fourthly, such as is the altar such the sacrifice, but neither of them proper, visible, or external in the language of S. Augustine. *Biis est altare cor nostrum, our heart is his altar: whereupon he proceedeth, saying, E dona ejus in nobis, nosque ipsos vovemus, & reddimus ei beneficiorum ejus solennitatibus festis & diebus stantibus dicamus, sacramusque memoriam, ne volumine temporum ingrata subrepat oblivio. Bi sacrificamus hastiam humilitatis & laudis, in ara cordis igne fervida charitatis: Vno him we vow and return our selves, and his own gifts in us. To him upon festivall solemnities and dayes appointed we do dedicate and consecrate the memory of his benefits, lest an ungratefull oblivion through the course of time should creep upon us. To him we sacrifice a sacrifice of humility and praise, in the altar of our heart, by the fire of fervent charity: Whereby it appears that S. Augustine either did not believe, or else (in his very Chapter intitled of sacrifice to God) he did forget the highest myserie of your Religion: for here is no more materiall proper sacrifice, then that fire (here spoken of) is materiall proper fire.* De civit. Dei, lib. 10. cap. 4.

Fifthly, S. Augustine in his next Chapter saith, *Itud quod ob omnibus appellatur sacrificium, signum est veri sacrificii: That which of all men is called Sacrifice, is a signe of a true sacrifice: which follows well after that which in this very chapter he had said a little above, Sacrificium visibile invisibilis sacrificii Sacramentum, id est, sacrum signum est: visible sacrifice* Lib. 10. c. 58.

sacrifice is the Sacrament, that is, a holy signe of invisible sacrifice. If then visible sacrifices (with S. Augustine) are sacraments or holy signes of invisible sacrifices, surely then they were not, in his Religion, externall and proper sacrifices: for the signe visible, and the thing signed invisible, are contradistinguished.

Sixthly, a Table cannot be a Relative to a sacrifice proper; but S. Augustine hath,^a *Mensa Dominica ad Christi sacrificium pertinet*; the Lords table appertaining to Christs sacrifice.

^b Ibid. Seventhly, ^b *Manibus non offerimus carnem, sed corde & ore offerimus laudem*: We do not with our hands offer flesh, but with heart and mouth we offer praise.

^c Ibid. Eighthly, Sacrifice, Priest, and Altar, are relatives, and do meet together all or none; But the Priesthood of Christ is not on earth: ^c *Christi sacerdotium in aeternum perseverat in caelo*: the Priesthood of Christ doth for ever continue in heaven: Therefore his sacrifice also is there with him: for where the Priest is, there the sacrifice must also be. And this is plain by your Greek Liturgies, where they (as S. Augustine here of Christs Priesthood) do affirm our Altar to be in heaven, as in that attributed to S. James, *ὑπεράνω θυσιαστηρίου* so also in that of Chrysostome: and *ἐπεράνω* in that of

^d Lib. 4. c. 35 S. Mark. ^d Irenaeus, *Altare in caelis*, Our Altar is in heaven. So S. Chrysostome calleth our Saviour ^e *ἄνω*

^e In epist. ad Hebr. cap. 6. ^e *τὸ θυσιαστήριον*, The Altar above. Epiphanius saith of

^f Advers. Her. lib. 2. ^f *αὐτὸς θῦμα, αὐτὸς ἱερεὺς, αὐτὸς θυσιαστήριον*, He the sacrifice, he the Priest, he the Altar. Thus ^g Nazianzen

^g Orat. 28. comforts himself with *ἄλλο θυσιαστήριον*, another

other Altar in heaven. But I must proceed with S. Augustine.

Ninthly, that which is *after a sort*, or in a certain manner, is not to be said really and *properly* to be such, but S. Augustine saith plainly and expressely of the Sacrament, ^b*Secundum quendam modum sacramentum corporis Christi corpus Christi est: The Sacrament of Christs body is after a kind of sort the body of Christ;* from whence by consequence it followeth, that your sacrifice is (at the most) but *after a kind of sort* a sacrifice, certainly then not a *proper sacrifice*.

Tenthly, S. Augustine plainly calleth the blessed Sacrament of the Lords Supper, ^c*Convivium, in quo corporis & sanguinis sui figuram discipulis commendavit & tradidit: A banquet wherein he (our Saviour) did unto his disciples commend and deliver the figure of his bodie.* But you affirm that you do offer the substance, and so you must say, or by your own principles forfeit your cause: for with you in your faith it is a consequence undeniable, *If no Transubstantiation, then no proper Sacrifice.*

In the eleventh place, in the person of Christ, comforting his disciples upon the hardnesse of that speech in S. John, *Except ye eat my flesh, &c.* he saith, ^a*Non hoc corpus quod videtis manducaturi estis, & bibaturi illum sanguinem quem fusi sunt qui me crucifigent. Sacramentum aliquod vobis commendavi, spiritualiter intellectum vivificabit vos: & si necesse est illud visibiliter celebrari, oportet tamen invisibiliter intelligi: You are not to eat this body which you see, or drink that bloud which they shall spill who will crucifie me. I have commended unto you a certain Sacrament; It being spiritually understood will quicken*

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you:

you: and though of necessity it must visibly be celebrated, yet it must be invisibly understood.

^b Contr. A-
dimantum,
cap. 12.

Twelfthly, he saith, ^b *Non dubitavit Dominus dicere, Hec est corpus meum, cum signum daret corporis sui: Our Lord doubted not to say, This is my body, when he gave the signe of his body.*

^c Lib. 3. c. 16

In the last place, S. Augustine in his Treatise of Christian doctrine, where he discourseth plentifully of the right understanding of the holy Scriptures, and what danger it is to take such places figuratively which are properly spoken (or contrariwise) he gives this Canon of direction; *Si praeceptiva locutio est, aut flagitium aut facinus vetans, aut utilitatem aut beneficentiam jubens, non est figurata: si autem flagitium aut facinus videtur jubere, aut utilitatem aut beneficentiam vetare, figurata est: that is, If there be a preceptive speech, either forbidding a mischievous deed or a villanous act, or commanding commodity or a good turn, it is not figurative: But if it seem to command a hainous deed or villanous act, it is figurative.* This is S. Augustine, and this is undisputable. I would unto this Proposition have subjoyned an Assumption, such as would have ficted you, and forced you to a Conclusion on our behalf: but that S. Augustine hath already framed it. S. Augustine hath made this inference for us, and hath instanced thus in the next following words: *Nisi manducaveritis carnem filii hominis, & sanguinem biberitis, non habebitis vitam in vobis: facinus, vel flagitium videtur jubere. Figura est ergo praeceptionis passioni Domini esse communicandum, & suavis atque utilis recordandum in memoria, quod pro nobis caro ejus crucifixa & vulnerata sit: Exceps ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. No seemeth*

Job. 6. 53.

fermeth (saith S. Augustine) to command a villanous or mischievous act: therefore it is a figure commanding us to communicate with the passion of our Lord, and sweetly and profitably to lay up in memory, that his flesh was crucified and wounded for us. I could present you more out of this excellent Father, as in his 150. Treatise upon S. John: his Epistle to Dardanus, and elsewhere: but these already will serve to shew you, that out of Cyprian, Eusebius, and S. Augustine you have more to answer, then from them you have objected. And now let a sober Christian judge whether any of these (especially S. Augustine) be like to decide the controversie on your side or on ours. And thus have I closed my answer to your Treatise, which if in some places it may seem thinne and barren, I must have leave to foile it to your objections, which must be answered such as they were. And therefore I borrow a sentence from a learned Scholar, who said, *Mons adversarius tam jejund de rebus gravissimis plerumque differit, ut valde etiam jejuna futura esset responsio.*

CHAP. XXI.

Catastrophe.

THUS have you what my little leisure and less learning can afford: wherein I might have shorned my pains, and with one line have answered all: for in all these six sheets of paper you never come near the proof of what you assumed: *Viz.* That Christ Jesus did institute a sacrifice, and that this sacrifice by him in-

M. 2. Instituted

stituted is a *sacrifice properly* so named. This *propriette* and this *institution* (I say) you have not in any authority by you alledged once touched, and are therefore farre from proof of your cause.

Your masse is the highest act in your Religion: your sacrifice is ^a that point wherein consisteth *the very essence of the masse*: wherein (saith your *Jesuite Cause*) ^b *The life of a Saviour is sacrificed*; yet for this highest point *the very essence of your masse*, the soveraigne act of your faith, devotion and Religion, you have not one text throughout the whole Law of Christian Religion either convincing or pregnant, nay you have not one probable deduction whereby to prove your determined error.

Two places you grasp hard hold by, but both in the old Testament. First that of *Malachy*, which you will take for your externall, visible, and *proper sacrifice*, contrary to the plain sense of the place, and contrary to the frequent exposition of the Fathers: who receive it as of internall, visible, and improper sacrifice, as *Eusebius Demonstr. Evang. l. 1. c. 6*, and *l. 2. c.* and *l. 1. c. ult.* *Iustin Martyr Dial. cum Tryphone. Irenaus l. 4. c. 32. Tertull. cont. Marcion. l. 3. c. 22. & l. 4. c. 1. advers. Judeos in fine cap. 5. & initio cap. 6. Chrysostom. in Psalm. 95. and advers. Judeos Hom. 2. Hieron. in Malach. 1. 11. Augustin. cont. advers. Leg. & proph. l. 1. c. 20. de civitate Dei, l. 18. c. 35. & l. 19. c. 23. & contra Judeos c. 9.* The other place is that of *Melchisedec* where he both a priest & a King doth exercise both dignities. As a priest he blesseth *Abraham*, as a King he feasteth him and his army, and this is the plain truth of that story, so much and so impertinently by Papists drawn over to their Missall sacrifice.

CHAP.

CHAP. XXII.

Antistrophe.

§. 1. **I** Was minded to have cast anchor here, and not to have whetted a disputation sharp already, yet since that in matter of Religion, one side is never to be blamed though it do proceed *Disputationis ferram reciprocando* (for truth must not be deserted because her adversaries bark at her) I am therefore resolved to change my style and to proceed.

Semper ego auditor tantum? nunquámne reponam? Yes the defendants buckler having warded your blows, let me now take the assailants sword, and be you respondent another while: wherein I am well content to be concluded within three sheets of paper, as you promised and did undertake.

You have produced three Fathers, who all have answered themselves: yet (omitting many other) I think fit to give you three for three. First *John* Bishop of the Patriarchall sea of *Constantinople*, for his eloquence surnamed *Chrysostome*. The next *Cyrell* who held the famous Patriarchate of *Alexandria*, whom *Anastasius* saluteth with the title of *most clear light of the Fathers*. Thirdly, *S. Ambrose* of *Millan* the ghostly father of *S. Augustine*. And thus I begin with *S. Chrysostome*. *In Hodega. cap. 7.*

First having produced that of *Malachy*, He clearly delivers himself, what this pure offering is: *ὁὐ διὰ* *Mal. I. II. Advers. Ju- deos Hom. 36.*
χαρὸς ἔκ κλίσσης ὁδὸς δι' αἱμάτων καὶ λύτρων, ἀλλὰ διὰ τῆς

τὸ πνεῦμα ὡς ὁσάκις χεῖλος. It is not offered (saith he) by fume and smoke, neither by bloud (mark it) and ransome, but by the grace of the spirit. And that our Christian sacrifice is not tyed to any place, (as yours to your altars) he saith that every man sitting at his own home shall worship God. And for the manner he telleth you, that our Saviour Christ did bring in τὴν λατρείαν ἐν ᾗ λαλᾷ τὸ πνεῦμα πνευματικώτερον, a more sublime and spirituall kind of worship. But of a bodily sacrifice no word.

Homil. in
95. Ps.

Secondly, Chrysostome in another place doth number up tenne severall sorts of sacrifices in the Christian Church, yet as if he were ignorant of all proper externall and visible sacrifice, they are all of them metaphoricall and spirituall. The place is full and copious, I must contract it. The first is imitation of Christ or charity, 2. Martyrdom, 3. Prayer, 4. Psalms, or Hymnes, 5. Righteousnesse, 6. Almes, 7. Praise, 8. compunction or contrition of heart, 9. Humility, 10. Preaching. Is it not pley that you or some body for you was not at this ancient Fathers elbow, to jog him, and to put him in mind of your Popish sacrifice. But alas your present Romish faith, or rather folly, was then unborn.

* Hom. 17.
in Epist. ad
Heb. 9.

Thirdly, speaking of Christ he saith, αὐτὸς ὁ ἱερεὺς, ἡμεῖς τὸ θυσία. He is both sacrifice and priest (as Epiphanius before alledged) whence I inferre, that if the body of Christ be really present in your sacrifice by conversion of the substance of bread into the substance of his body, then also (since relatives do alway stand and fall together, and that Chrysostome in that place saith, that he is offered ὑπὸ ἑαυτοῦ, by himself) it must follow, that your priest

priest also (as well as your sacrifice) is *Christ* really and properly, by the like conversion or transubstantiation of persons. For *Chrysostome* and other Fathers do affirm that *Christ* is both our sacrifice and our priest: and in all relatives if you will take one of them properly, you must take the other properly also. You may believe Cardinall *Bellarmino* cited before in my sixth Aphorisme, cap. 6.

Fourthly, in the same Homily we do not (saith he) perform another but the same sacrifice, whereupon (as if he had been adventurous in this expression, which happily might incur a misconstruction) the immediate words following do seem to retrench that latitude of sense, thus, *μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας*, or rather (saith he) we do perform a remembrance of a sacrifice.

Hom. 17. in
Epist. ad
Heb. cap. 9.

Fifthly, upon these words in *S. John*, Except ye eat the flesh of the sonne of man and drink his blood, ye have no life in you, and (vers. 63.) It is the spirit that quickeneth, the flesh profiteth nothing. *Τὰ ὅλα πάντα σαρκικά· ἀπερ' ἐστὶ μυστικῶς νοεῖν ἔν πνευματικῶς* All these things are carnall, and which ought to be understood mystically and spiritually-----for (saith he) if any man take them *σαρκικῶς*, fleshly, he will gain nothing by them. But you take (say you) the very flesh of *Christ*, and look to gain thereby: Therefore *S. Chrysostome* and you are of two religions.

Hom. 46. in
Joan.
John 6. 33.

Sixthly, in the Liturgie ascribed to *S. Chrysostome*, which on your side is called *S. Chrysostomes masse*, after the consecration there is a prayer, *καὶ νῦν ἵνα τοῦ πνεύ-*

μας

μα' σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα.
Send down thy holy Spirit upon us, and upon these gifts here placed before thee: which evidently convinceth, that Christ is not bodily present: if he be, we need not pray for the holy Ghost upon him. And if he be not there, you must confesse (as your Cardinall before) that you have no proper Sacrifice.

Hom 11. in
 Erist. ad
 Heb. c. 6.

Seventhly and lastly, Ὁρα, ἄνω ἔχομεν τὸ ἱερεῖον, ἄνω τὸν ἱερέα, ἄνω τιμὴ θυσίας. ἔκθ' ὑποτάσσας ἀναφέροντες θυσίας τὰς ἐν ἐκείνῳ διασυνάγας προσφέρουσιν θυσιασθείας, ἔκθ' ἐπὶ πρόβατα καὶ βοῶς, ἔκθ' αἷμα καὶ κνίσαν. πάντα ταῦτα λέλυσται, καὶ ἀντισηνήκεται ἀπὸ τούτων ἡ λογικὴ λατρεία. τί δὲ ὅτιν ἡ λογικὴ λατρεία; τὰ ἀφ' ἡσυχίας, τὰ ἀφ' ὁπνεύματος— ὅσα μὴ λείπεται σῶμα, μὴ λείπεται ὀργάνων, μὴ τόπων. Behold (saith he) we have the viſttime above, we have the priest above, we have the sacrifice above. Let us offer these sacrifices which may be offered upon that altar: No longer sheep and oxen, no longer blood and smoak, all these things are abolished, and in room of these (ἀντὶ τούτων mark that) is introduced a rationall worship. But what is this rationall worship? These things which are by the soul, which are by the spirit,---- which have no need of a body, which have no need of Organs, or members of instruments, or places. But your sacrifice is here below: but your sacrifice hath a body, the naturall body of Christ: But your sacrifice (hath partes organicas) doth contain the flesh and bones, and other parts and members of the body, as by naturall concomitancy* they are really united to Christs humane body. But your sacrifice is in places,

*Ledesmade
 sacram eu-
 char. c. 7.

as

as well tyed to your altars, as circumscribed within the accidents of bread and wine, and the ambient place that roundeth them, as by expresse words *Ledesma* granteth, where he speaks of that which is contained under the species of bread. Therefore *S. Chrysostome* *Ibid. cap. 5.* and you are of two religions.

Cyril of Alexandria is the next, who tells you that God in his wisdom did permit unto his people sacrifices, and did so order them ^b ὥς καὶ νοεῖας λατρείας ^b *Contr. Julianum l. 9.* ὡδίνεν ἐφ' ἑαυτοῖς τιλὴ μὶσθῶσι. That they might in themselves make way for the form of spirituall worship: which he plentifully shews to be the Christian Sacrifice.

Secondly, *Julian* having objected unto *Cyril*, that the Christians had no sacrifice; *Cyril* declining and thereby denying all externall, visible, or proper sacrifice, is copious in metaphoricall and spirituall sacrifices: which in way of answer for the Christian Religion, he calleth ^c νοεῖαν τε καὶ αὐλοῖ λατρείαν, an intellectuall and ^c *Ibid. lib. 9. & 10.* (I may say) unsubstantiall worship, or a service void of materialls, and θυσίας λογικάς, reasonable sacrifices: λατρείαν ἱχνύω καὶ ἀπὸ ξεισμεθύνω, νοητικὴ καὶ πνευματικὴ, a service or worship thinnē or not grosse, exact, intellectuall, and spirituall: and gives this reason for his assertion, αὐλοτάτη γὰρ θυσία τῷ καὶ φύσιν ἀπλῶ καὶ αὐλῶ πρέπυστα Θεῷ. For (saith he) a most immateriall sacrifice doth become, or is fit for God, who is in his nature pure and immateriall. Now then prove that your sacrifice is immateriall, and then you and we will shake hands with this learned Father.

S. Ambrose is the third I promised you, who saith, ^a *Hexameron l. 5. c. 19.*

Hoc est verum Christi sacrificium, pudicitia corporalis & gratia spiritualis: This is the true sacrifice of Christ, bodily chastity, and spirituall grace.

Secondly, whereas you teach that yours is *idem sacrificium cum Passione Dominica*: The same sacrifice with the passion of our Lord, (as Cardinall^b Allan and others affirm) saying, *Recordatio ac exemplar sic constituitur in nostro sacrificio, ut tamen sit prorsus unum idemque cum immolatione in cruce*: The Remembrance or copie is so ordained in our sacrifice, that it is notwithstanding altogether one and the same with the sacrifice on the Crosse. And that^c one and the same substance is in your severall hosts, and the same also in that of the Crosse. Now howsoever you would hereby avoid the severall varieties of many severall sacrifices, yet can you never decline this, that (even by the ground of your own positions and principles) you do repeat one and the same substantiall and very sacrifice often. But S. Ambrose will deny you both variety of Sacrifices, and also your daily repetition of that one and the same sacrifice once offered upon the Crosse: mark what he saith upon the words of S. Paul, (Heb. 7. 27.) *Magnitudinem sacrificii ostendit, quamvis enim illud unum fuerit, semel oblatum, sufficit tamen in sempiternum--- Nec hoc pro populo quotidie offerendum erat, sed tanta sanctitatis & honoris apud Deum fuit hoc sacrificium, ut semel oblatum in aeternum profuerit populo Dei*: He sheweth the greatnesse of this sacrifice, for although it were but one, once offered, yet it sufficeth for ever-- Neither was this to be daily offered for the people, but this sacrifice was of so great sanctity and honour with God, that it will be profitable for ever to the people of God.

Thirdly, S. Ambrose did believe but a figure or image

^b De Euch.
sacrif l. 2.
c. 12.

^c Ibid. 552.
& Ledesma
de Euchar.
c. 17.

Si sit Am-
bros.

De offic. lib.
1. cap. 48.

image of *Christ* to be now here on earth, and the truth of his presence to continue onely in heaven. *Hic umbra, hic imago, illic veritas: umbra in Lege, imago in Evangelio, veritas in cœlestibus. Antè agnus offerebatur--- nunc Christus offertur, sed offertur quasi homo--- hic in imagine, ibi in veritate--- Here is the shadow, here the similitude, there (in heaven) is the truth: The shadow in the Law, the similitude in the Gospel, the truth in heavenly places: heretofore the Lambe was offered--- now Christ is offered, but is offered as man--- here in similitude, there (that is, in heaven) in truth.*

Fourthly, *S. Ambrose* sheweth how he sacrificeth, not by actuall exhibition of *Christ's* body to God, but by recordation and due remembring of our Saviours Passion. The place is expressly parallel to that of *S. Chrysostome* touched before. The words are, *Nonne per singulos dies offerimus? offerimus quidem, sed recordationem facientes mortis ejus--- Non aliud sacrificium sicut pontifex, sed id ipsum semper offerimus: magis autem recordationem sacrificii operamur: Do not we offer every day? we offer indeed, but making remembrance of his death--- we do not as the Priest, offer another sacrifice, but alway the same: or rather we perform a remembrance of a sacrifice.* If then *S. Ambrose* did rather perform a remembrance of a sacrifice then a sacrifice indeed, you ought also to do the like, and no more.

*In epist. ad
Hebr. 10. 4.
published on
your side as
for Ambr.*

Fifthly and lastly, nothing can be plainer for spirituall and onely spirituall sacrifices then the words of this Father, inviting us (as the Text did lead him) to draw near unto *Christ* (look *Epist. to the Hebrews, cap. 10. 21. & 22.*) *Accedamus--- In quo accedamus? sanctitate, fide, & spirituali cultura in veraci corda, sine simulatione,*

in plenitudine fidei, quia nihil est visibile horum, neque sacerdos, neque sacrificium, neque altare : Let us draw near (saith the Apostle) --- Wherein (saith S. Ambrose) shall we draw near? in holinesse, faith, and spirituall worship, in truth of heart, without guile, in fulnesse of faith, because none of these things are visible, neither Priest, nor sacrifice, nor altar. I need not tell you that invisible sacrifice, priest, and altar, are improper sacrifice, priest, and altar. But these authorities being clear and convincing in themselves, need not (as yours have) flourish longer then themselves. Beside, my three sheets are just filled, and three authorities are now in your hand. To which I onely adde this line, That the faith of a reall bodily presence, being so much younger then the times wherein these Fathers wrote, it may be wondred that so many pieces (out of these and others) can be found, wherewith to oppose your long since devised error.

CHAP. XXIII.

Epiphonema.

YOU promised me that beyond the Theams then by you undertaken, I should receive an overplus (an *auetuarium* as you called it.) Now because I would not be in debt, I will pay before you lend it. Take therefore this that follows as a surplusage above weight and measure, *ὡς ὑπερβλημα ἔστιν ὑπερμετρον*. The disposal of it is very brief, and thus;

I will present unto you three authorities out of your
own

own eminent Doctours, inconsistent (as I think) with your proper Sacrifice of the naturall body and bloud of *Iesus Christ*. And in the last place, three rationall syllogisticall arguments, and so good night.

1. *Petrus de Ledesma* Professour of Divinity at *Salamanca*, having varied his discourse into many scholasticke subtilties, concerning the manner how *Christ* is in the Sacrament: As first, That all and whole *Christ* is there, next that the whole body of *Christ*, with all the parts and members thereof, is contained under the shews of bread and wine. And with this body his reasonable soul by concomitancy, and his deity also by reall union with the body, and the whole Trinity is there, though not properly and in the rigour of speech; and this body thus there, is there immovable by it self, but moveable as the sacramentall species may be moved. After all which *Matæorechny*, his sixth conclusion is very good Protestantisme. *Corpus Christi non est in hoc sacramento sicut in loco ut alia corpora naturalia, sed modo quodam ineffabili, quem Theologi Sacramentalem vocant.*--- The body of *Christ* is not in this sacrament as in a place like as other naturall bodies are; but by an unspeakable manner, which Divines do call a Sacramentall manner.--- Is all this stirre then to prove our Saviours body to be there in the Sacrament in an ineffable and sacramentall manner? away then with your premisses, we grant your conclusion, and from thence do inferre, That if *Christs* body be there but sacramentally, your sacrifice can then be no proper, but a sacramentall sacrifice, that is, *sacrum signum sacrificii*, a holy signe of a sacrifice, which we deny not, as in the words of *S. Augustine* before alledged: *Visibile Sacrificium, invisibile*

De Euc. b. cap. 7.

cap. 20. §. 5.

sibilis sacrificii sacramentum, id est, sacrum signum est: Visible sacrifice is the Sacrament, that is, the holy signe of invisible sacrifice. Now the Sacrament, or holy signe, cannot be properly the sacrifice and thing signified.

Lib. 4. dist.
12.

2. Peter Lombard, the famous Master of the sentences, *Queritur* (saith he) *si quod gerit Sacerdos PRO-*
PRIA dicatur sacrificium vel immolatio: & si Christus
quotidie immoletur, vel semel tantum immolatus sit: ad
hoc breviter dici potest, illud quod offertur & consecratur
a sacerdote, VOCARI sacrificium & oblationem: quia
MEMORIA est, & representatio veri Sacrificii & sanctæ
immolationis factæ in ara crucis. Having discoursed be-

Lib. 4. dist. 9

fore of accidents and substances, and of two wayes of eating Christ, one sacramentall performed both by the good and bad, the other spirituall onely by the good: he cometh to these words above, *viz.* It is a question whether that which the priest doth perform may be PROPERLY called a sacrifice or immolation: and, whether Christ be daily offered, or be offered but once onely: unto this it may be breifly answered; That which is offered and consecrated by the Priest, is CALLED a sacrifice and offering: because (mark his question, his answer, and his reason) it is the MEMORY and representation of the true sacrifice and holy immolation performed on the Altar of the Crosse. He doth not say that it is called a sacrifice, because it properly is so, nor because the naturall body and bloud is offered up, but because it is the memory and representation of the true sacrifice, &c.

Decret. part
3. de con-
fer. dist. 2.
cap. 48.
Hoc est--

3. My third authority that I borrow from your side is out of the corps of your Canon Law, made irrefragable by the unerring bull of Pope Gregory the 13. where speaking of the sacramentall bread which he
there

there calls heavenly bread, he saith, *Suo modo VOCATUR corpus Christi, tam revera sit sacramentum corporis Christi, illius videlicet, quod visibile, palpabile, mortale in cruce est suspensum: vocaturque ipsa immolatio carnis qua sacerdotis manibus sit Christi Passio, mors, crucifixio, NON REI VERITATE, sed significante mysterio:* After it own manner it is CALLED the body of Christ, when as in truth it is the Sacrament of the body of Christ, that is to say, of that body which visible, palpable, mortall, was hanged on the Crosse: and that immolation of flesh, which is done by the hands of the Priest, is CALLED the passion, death, crucifixion of Christ, not in the TRUTH of the thing, but in a signifying mystery.

The Glosse hereupon is suitably orthodox: *Cælestis Sacramentum, quod verè representat Christi carnem, dicitur corpus Christi, sed IMPROPRIE (mark that word) unde dicitur suo modo, sed non rei veritate, sed significante mysterio, ut sit sensus, vocatur Christi corpus, id est, significat: that is, The heavenly Sacrament which doth truely represent the flesh of Christ: It is called the body of Christ, but IMPROPERLY: whereupon it is said, (Suo modo) after it own manner, yet not in the truth of the thing, but in the mystery of the thing signified, that the sense is, It is called the body of Christ, that is, it so signifies. This is so plain, that he that runs may read it.* Ibid.

CHAP. XXIII.

TO keep the number by you begun of three, I will now in the last place briefly salute you with three Syllogismes. Each Major of each Syllogisme is *Bel-larmine's*.

^a *Nomen & ratio sacrificii proprie non convenit invisibili oblationi, sed solum visibili & externa. De Missa, lib. 1. c. 2. §. Secundo--*

First, ^a Every thing that is properly sacrificed, is a thing properly visible and externall:

But the body of Christ in the Eucharist is neither properly external, nor properly visible

Therefore the body of Christ in the Eucharist is not properly sacrificed.

^b *Sacrificii veri & realis ratio consistit in tribus: primum, res profana fit sacra. De Missa, lib. 1. cap. 27. §. His igitur---*

Secondly, ^b Whatsoever is by the Priest properly sacrificed, is made a thing sacred of the same thing before profane:

But the body of Christ is not made a thing sacred of the same thing before profane:

Therefore the body of Christ is not by the Priest properly sacrificed.

^c *Ad verum sacrificium requiritur, ut id quod offertur Deo in sacrificium plane destruat. De Missa, lib. 1. cap. 2. §. Octavo---*

Thirdly, ^c Every thing that is properly sacrificed, doth suffer a reall, proper, and sensible death, destruction, or consumption:

But the body of our Saviour in the Eucharist doth not suffer any reall, proper, or visible death, destruction or consumption.

Therefore the body of our Saviour in the Eucharist is not properly sacrificed.

Sacrificium--- requirit, ut non solum usus rei Deo offeratur, sed ipsa etiam substantia: & ideo non solum usus, sed substantia consumatur. Ibid.

Sensibilis immutatio rei que offertur--- ad rationem externi sacrificii omnino pertinere videtur. De Missa, lib. 1. cap. 27. §. In consecratione--- Verum & reale sacrificium, veram & realem mortem, aut destructionem rei immolat & desiderat. De Missa, lib. 1. cap. 27. §. Hac sententia---

CHAP. XXV.

THus good A. B. C. (be content with this name or send me a better) you have enough *not onely to satisfie an indifferent man, but even to convince a refractory.* cap. 19. S. 1
Nor can I see what can be said against the authorities or works by me cited. Nor can I imagine what objection may be made against them. cap. 6. cap. 20.
 Refute them clearly, fairly, and fully, and through all impediments whatever can arise, I will follow you to Rome.

For, *magna est veritas: great is Truth, & prevalebit,* it will, it shall prevail with me. If you cannot make a solid and sure reply, then suffer *Truth* to prevail with you, remembering that *Christ is Truth*. Remember also that this is one of the most principall points of your Religion: for sacrifice is *the very essence of your Masse*. How capitall, how deadly then is this errour, which being once admitted doth unavoidably lead you from superstition to an idolatrous adoration.

You promised a friendly conference, which I shall be glad to heare that you would perform: as well upon this Theam (if this be not here enough) as upon that other of the Papall Supremacy, wherein I do desire that one of my acquaintance may be satisfied quietly and privately: But alas, except your cause were better, you must not come to an equall triall.

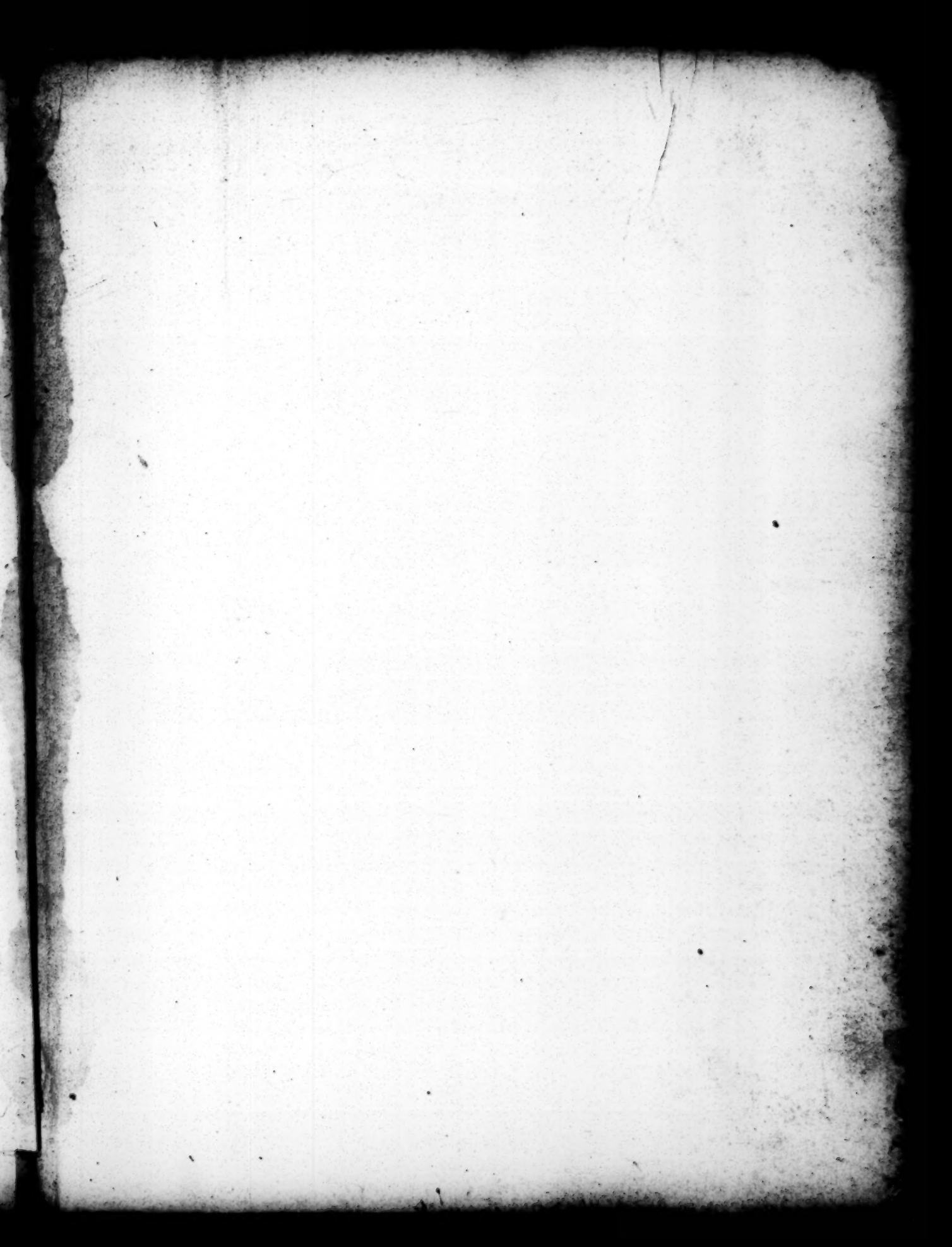
By way of farwell (at this time) I will take the language of an eminent learned Priest, who by command of the Emperour *Charles the Great*, did write of that subject with which your *proper Sacrifice* must stand or fall, that is, of the bodily presence of *Christ* in the
 O Masse.

Masse. Bertram therefore who wrote 800. yeares since hath these words: *Panis ille vinumque* FIGURATE Christi corpus & sanguis existit— est quidem corpus Christi, sed non corporale sed spirituale: est sanguis Christi, sed non corporalis, sed spiritualis. Nihil igitur hic corporaliter, sed spiritualiter sentiendum: corpus Christi est sed non corporaliter, & sanguis Christi est sed non corporaliter: that is, This bread and wine is FIGURATIVELY the body and blood of Christ— It is indeed the body of Christ, but not corporall, but spirituell: It is the blood of Christ, but not corporall but spirituell. Therefore nothing here is to be understood bodily but spiritually. It is the body of Christ, but not bodily. It is the blood of Christ, but not bodily. If your late word and name of Transubstantiation had then been coyned, he who denieth the doctrine, would also in expresse terms have said, *It is the body of Christ, but not transubstantially.*

Away then with your new coyned faith of Trent, for I am confident in this, That a Papist living in that Creed (who doth or may know the purer truth of the Gospel of God) is (to say no more) in a desperate hazard of Salvation.

FINIS.









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